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EIGHT LECTURES

PREACHED BEFORE THE UNIVERSITY OF OXFORD,

IN THE YEAR 1870.

ON THE FOUNDATION OF THE LATE REV. JOHN BAMPTON, M.A.,

CANON OF SALISBURY.

BY

WILLIAM J. IRONS, D.D.,

OF QUEEN'S COLLEGE, OXFORD; PREBENDARY OF S. PAUL'S, LONDON;
AND RECTOR OF WADINGHAM, LINCOLNSHIRE.

TO WHICH IS ADDED

AN APPENDIX OF

THE CONTINUOUS SENSE

OF S. PAUL'S EPISTLES;

WITH NOTES AND METALEGOMENA.

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EXTRACT

FROM THE LAST WILL AND TESTAMENT

OF THE LATE

REV. JOHN BAMPTON,

CANON OF SALISBURY.

—— "I give and bequeath my Lands and Estates to the "Chancellor, Masters, and Scholars of the University of "Oxford for ever, to have and to hold all and singular the "said Lands or Estates upon trust, and to the intents and "purposes hereinafter mentioned; that is to say, I will and "appoint that the Vice-Chancellor of the University of Ox- "ford for the time being shall take and receive all the rents, "issues, and profits thereof, and (after all taxes, reparations, "and necessary deductions made) that he pay all the re- "mainder to the endowment of eight Divinity Lecture Ser- "mons, to be established for ever in the said University, and "to be performed in the manner following:

"I direct and appoint, that, upon the first Tuesday in "Easter Term, a Lecturer be yearly chosen by the Heads "of Colleges only, and by no others, in the room adjoining "to the Printing-House, between the hours of ten in the "morning and two in the afternoon, to preach eight Divinity "Lecture Sermons, the year following, at St. Mary's in "Oxford, between the commencement of the last month in "Lent Term, and the end of the third week in Act Term.

"Also I direct and appoint, that the eight Divinity Lecture "Sermons shall be preached upon either of the following Sub- "jects—to confirm and establish the Christian Faith, and to "confute all heretics and schismatics—upon the divine au- "thority of the holy Scriptures—upon the authority of the "writings of the primitive Fathers, as to the faith and prac- "tice of the primitive Church—upon the Divinity of our Lord "and Saviour Jesus Christ—upon the Divinity of the Holy "Ghost—upon the Articles of the Christian Faith, as compre- "hended in the Apostles' and Nicene Creeds.

"Also I direct, that thirty copies of the eight Divinity Lec- "ture Sermons shall be always printed, within two months "after they are preached; and one copy shall be given to the "Chancellor of the University, and one copy to the Head of "every College, and one copy to the Mayor of the city of "Oxford, and one copy to be put into the Bodleian Library; "and the expense of printing them shall be paid out of the "revenue of the Land or Estates given for establishing the "Divinity Lecture Sermons; and the Preacher shall not be "paid, nor be entitled to the revenue, before they are "printed.

"Also I direct and appoint, that no person shall be quali- "fied to preach the Divinity Lecture Sermons, unless he hath "taken the degree of Master of Arts at least, in one of the "two Universities of Oxford or Cambridge; and that the "same person shall never preach the Divinity Lecture Ser- "mons twice."

TO THE MEMORY OF

JOHN BAMPTON

THE FOUNDER OF THE

LECTURE

THIS VOLUME IS INSCRIBED:

WITH GRATEFUL ACKNOWLEDGMENT OF THE

TRUST REPOSED IN ME

BY THE UNIVERSITY:

AND

WITH MUCH RECOGNITION

OF THE VALUED LABOURS OF MY

PREDECESSORS.

PREFACE.

Since every book must ultimately speak for itself, a Preface is seldom of much importance: and the writer of the present Volume strongly feels that he ought to ask for nothing but an attentive perusal throughout, and has therefore but little to urge of an introductory nature.

No one will think that what is here said has been lightly considered. The Appendix, indeed, on which the whole must rest, was the foundation of Lectures delivered from time to time in the Parish Church of Brompton, between the years 1849 and 1869, under the conviction that S. Paul's writings must eventually be subject to a different treatment from that which has befallen them during the last three hundred years. That anticipation is now in course of fulfilment. Theologians at home and abroad have been fixing attention, in a

remarkable manner, on the work of the great Apostle: and it is a happy circumstance that some among ourselves have devoted time and great learning to this part of Holy Scripture, so as to influence beyond doubt the Revision of the English Bible, which has now begun.

P.S.—One friend who has carefully revised the press for this Volume, the Rev. N. Liberty, formerly of King's College, London, has laid the writer under deep obligation, for his extreme accuracy and kindness in going over the Appendix, at an anxious time when, but for his assistance, there must have been much delay.

Wadingham Rectory,
June 28, 1870.

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LECTURE I.

THE SUBJECT PROPOSED :—CHRISTIANITY AS TAUGHT BY S. PAUL.

ὁ δὲ ἀγρὸς ἔστιν ὁ κόσμος.

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2. THE HEATHEN CIVILIZATION.

3. THE JEWISH CIVILIZATION.

4. CONTACT OF CHRISTIANITY WITH HEATHENISM AND JUDAISM.

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LECTURE I.

THE TIME CHRISTIANITY APPEARED.

So is the Kingdom of God as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.—S. MARK iv. 26, 27.

The Subject proposed.

THE question is once more being asked in various ways, and with an importunity which will not be put off and a freshness almost surprising, What was Christianity as first given to the world? It is a question so practically brought to us, that our moral and social not less than our religious future must be concerned in its present solution. In the ensuing Lectures on the mission and writings of the great Apostle of the Gospel, we shall necessarily survey our Religion from the point of view of its first century, and it is not unreasonable to think that, with those authentic materials which are in fact the oldest Christian documents we possess, we may at least learn what it was that S. Paul taught when he went forth to the nations and proclaimed 'Jesus and the Resurrection.'

Reasons for considering it.

It cannot be without use even to the well-instructed believer in times like ours, when the progress of new thought and the lengthening of the

old traditions may seem to magnify the distance from the first historic Christianity, that he should thus go back to breathe once more the air of that earlier day, and touch again, if it may be so said, the soil of his birthplace.

We know indeed that the appeal to Primitive Christianity is trite enough, and is made with unguarded confidence by many who identify it with an ideal of simplicity corresponding with very little in the past. But we have to think of some, who will now explore our *origines* very really, though with no sympathies of religious partizanship, and perhaps even coldly, resolutely, and from without. And there are others, doubters whose half-implied challenge when sincere may not be declined. True critics should be fellow-workers; and we need not bring to our task the zeal of theorists, though we may approach it with the insight which must belong to believers.

Exegesis of the facts must be real.

Some indulgence, it is hoped, may be conceded if we here pause and look over the field, though familiar to so many, in which the sacred seed of our Religion was sown. By so doing, we shall afterwards better trace the earliest appearances of the growth of that seed; and let it be borne in mind, that it is no dry historical defence of the faith that is here intended, but simply the exegesis of the facts of the Gospel as first presented and speaking for themselves.

Every one recognizes in some way the great change which passed over the world eighteen hun-

dred years ago, the full import of which is far from being yet known. Old Religions, old philosophies, old nationalities were shattered, and even their languages transmuted into other forms. It was not that large populations then changed their masters, from the barbarian boundary of the North to the deserts of Africa in the South; from the pillars of Hercules looking out on the Atlantic, to the confines of far-off India. No, for that kind of revolution had happened before. The change was now a more real one perhaps than human nature had ever gone through, so penetrating indeed, that it seemed as if implied on all hands that another order of things was coming, though as yet men 'knew not how.' That renewal which soon began, in whatever terms we may describe it, is what this nineteenth century of ours inherits. From that epoch dates the generally accepted faith of modern civilization.

The change from the ancient world to the modern, a Renewal.

While as Christians we feel that the events of that time are associated with all our sentiments of reverence, we are not the less called on to deal with them also as simple facts. Fully acknowledging, indeed, that there are depths in the early springs of the Christian life which no analysis can reach, we need not on that account reject any true and just scrutiny that has been made; and we may not hold back, if the lamp has been carefully carried down, at any time, for the exactest exploration of our holy places. We shall be venturing into no forbidden ground.

Its examination not inconsistent with reverence.

I. *Estimate of the times from Augustus to Hadrian.*

I. If we look to the times immediately preceding the coming of our Deliverer, and next glance at the days which followed the departure of His last Apostles,—view, that is, the conditions of the Empire of Augustus and then the phenomena towards the days of Hadrian,—we have the interval of a century; and that is 'the Field' in which the Gospel was sown. It is there that we must find the substantial details of the transition which took place. Taking only the facts which emerge after the most careful examination, it is certain that towards the end of that period a mighty growth had begun to show itself throughout a considerable part of the social system. It had been little noticed at first, among the world-embracing interests of the great Roman polity; but it was plain enough when the second century arrived. A 'seed' had surely been sown, and even if 'men knew not how,' it was springing on every side. Most true it had been, indeed, that 'men knew not how,' and we may see this in the confused utterances of Pliny, or the obscure words of the historian Tacitus, or the fainter allusions of Juvenal. The very Apologies which bring our Religion to the more formal knowledge of the world's rulers, do but show that the 'light had been shining in darkness, while the darkness comprehended it not.'

(We might here take Renan's admissions as sufficient.)

The world was then waiting for the change that came.

But a world thus unconscious at first of the rising Christianity had yet been waiting for it. It was not indeed, as some have suggested, a natural sequence in the moral movement of the ages; yet in the

great order of events it surely had a Divine fitness. It could make no lower claim; its earliest traditions, the events which were contemporary with it, and its unquestioned literature and primary organization, alike affirm it. It is this fitness of our Religion for the position it assumed, which accounts for its acquiring by the second century that hold on the world from which, as will be seen, it could not be dislodged. We cannot desire better means of eventually judging of this, than we have in those writings, accepted in the main as genuine by both the Church and the world, the letters of S. Paul which we shall examine. In them we shall find a vivid panorama spread before us of this new Faith as it showed itself not only in the synagogues of Judæa, its first home, but as it existed in the great centres of Imperial power, such as Antioch, Ephesus, Corinth, and even Rome itself.

Rom. v. 6; *Gal.* iv. 4; *Eph.* iv. 10.

Two lines of fact morally converging to the change.

There were two lines of fact, long converging towards the moral change that was to be effected. First, it is attested by every writer of that age that there had been a growing debasement of the general conscience of men. The sense of right and wrong in the commonest matters was everywhere enfeebled, and yet scarcely appeared to have reached its lowest point; for it seemed to be losing its way down with increasing dimness. Some minds more noble than the rest could but acknowledge, with a despondency akin to despair, this deepening corruption[a]. Then among these higher spirits we have what

[a] Note A.

may be thought the counterfact of an eclectic morality, showing an advance both in their philosophy and their practical aims; while these also will be seen to move towards some coming change. On the one hand, then, there was the powerful multitude approaching a crisis at which morality threatened to be impossible; and on the other, a powerless few, apparently reaching the unsatisfactory limits of speculative virtue.

Nor are we to regard the philosophers and the multitude as merely extremes of society; for they included all: and there was one fatal characteristic which even these had equally shown. In both there was an entire separation of Morality and Religion. The virtue of the few, even when purest, was not religious, and did not profess to be so, nor aim to interpret its own aspirations. The religion of the masses, even when enthusiastic, was so little moral that it seemed to have no root at all in conscience, in any worthy sense. Perhaps no one among us could muse over those times, the days of the closing Republic, of the wars of the Triumvirs, and the consolidation of the power of Augustus, without a feeling of amazement at the moral chaos. As we move in thought from the court to the city, from the city to the camp, from thence to province, or village, we see even the best men bewildered as to this life, while profoundly distrusting a future; we see the millions perpetuating and increasing superstitions with no element of goodness. The philosophers are smiling calmly at the devotions of

A general separation of Religion and morality the common sign of the coming event.

the temple, and there are scoffers throughout the crowd, while the devotees show themselves the basest of mankind.

We must not hastily dismiss this, for it concerns us to understand it. The separation of Religion and Morality evidently did not mean, that either had been formally given up, nor that there was opposition distinctly intended between them. We can best judge of this actual separation by observing its internal nature, whatever its outward profession may have been.

What is implied in this separation.

No doubt a secular morality may be arrived at, and some principles ascertained, by examining the facts of human life: but there still would remain the difficulty of stirring the individual conscience to that morality. Rules and laws will not do this; and their operation on man's inner nature is but little, and is far from being elevating; which no one, indeed, so effectually points out as S. Paul.

(as in the Ethics to Nicomachus.)

The life of all virtue implies a personal approval of right-doing; this, too, has its counterpart in an acquiescence in retribution as due to wrong-doing. But can we stop here? Must we not say, that since this idea of retribution is moral, it requires a moral government of the world, and would be unsatisfied without it? And what is this, but that very belief which lies at the foundation of Religion? And if so, it follows that we cannot have the morality of personal righteousness in separation from Religion. For thus the right and the religious so meet, from the first, in our moral nature, that to divide them is to

Rom. viii. 3, 4; *Gal.* iii. 21.

The point of contact of the moral and the religious exhibits this.

destroy their life. We are pressing for no theory here. It is well that men should face this,—that morals lose vitality when separated from the moral government of the world; while it is also true that Religion sinks to superstition in proportion as it ceases to have the approval of the personal conscience.

It is certainly no vague charge that we bring, when we say that this climax was reached by the heathenism of the Roman Empire. Many of the most thoughtful of the time began therefore to look on human nature as wildly drifting to some unknown catastrophe. This it was that made the more prudent hail the strong hand of the Emperor; submitting themselves to a social tyranny, for the protection of the immediate interests of all.

The moral climax of the corruption of Rome.

It is a ghastly thing for moral beings to be ruined within; for their need of external association and mutual life still remains, and thus they accelerate each other's evil condition. The Government of the Empire soon discovered the overwhelming work it had to do, in dealing with myriads of people in whom individual morality seemed hastening to extinction. Though as if terror-struck at times at the magnitude of the task, the duty of arresting the moral disintegration was recognized by Emperor after Emperor as admitting of no delay. Not that, from their point of view, either the true extent of the evil or the nature of the remedy could be perceived; but it seemed evident to them, and it is full of interest to observe it now, that some return to antecedent principles was imperative. To fall

back on the old Religions, right or wrong, with philosophy or without it, was the inevitable expedient, the natural instinct, of the Roman statesmen.

A revival of Heathen Religions had to be attempted.

Nor was this unreasonable; for they could not but know that beneath the surface of all the old heathen Religions there was a sense of the supernatural, without which the natural exterior of customs very soon is lifeless. If the moral reaction which was needed were to have any strength in it, it could only come from the revival of that ineradicable though abstract sense of Religion which lies so deep in man's nature. There is a twofold aspect of Polytheism, presenting almost two Religions, an esoteric as well as exoteric, which goes so far to account for its power, its permanence, and in some sense its unity. Customs, rites, legends of those numerous gods of old Olympus, even fables of the most grotesque mythology, derived influence from that which was truer and better beneath. Some of them always were outward signs of an unuttered faith. To revive once venerated Polytheism, might it not be to restore all that seemed formerly to have given it life? Such, at all events, was the apparent resource of the troubled world in the hour of its need.

(illustrated much in Gladstone's *Studies on Homer* and *Juventus Mundi*.)

Religion, law, and conscience formerly united in Rome.

This Imperial attempt at restoration of Religion was doubtless assisted in Rome itself by the compactness of the union of Religion and Law, familiar to the people from the foundation of their city; and a glance at this may assist us.

For well nigh eight centuries the conscience of the Roman people had a kind of national unity, of

which every institute and tradition among them was the expression, and to which in every citizen there was some echo. To Romans, the founder of the nation was a deity, and Rome herself a goddess; and thus their very patriotism was a religion. True, they had also wider mythology, and more comprehensive faith; but the practical religious power, that which was dear to them beyond all besides, the *pro aris et focis*, was significantly national, rooted in every ancestral memory, pervading every law, and quickening the assurance of their nation's future.

The union was broken up.

The de-nationalization of Rome began with the gradual introduction of Greek art, religion, and philosophy. The extension of the Imperial rule brought with it further foreign elements, changing more and more the simplicity and ideal unity of the state. Nothing at length was more acceptable in Rome than Oriental pageantry, with its apotheosis of pomp and power. Was it possible then to revive the popular faith, and concentrate, once more, Rome's conscience, religion, and laws? That was the question for Augustus; and its difficulty was the greater, because the old population of Italy, and still more of Rome itself, had been almost destroyed by the civil wars, by the colonization of the provinces, and by the flow of strangers to the centre of Empire.

The imperial position then.

Everything that could be done was attempted by the Emperor. As Perpetual Tribune, Consul, Censor, Augur, and High Priest, he held control not only over the army and the public service, but over the laws; for he had a veto on the

least modification of them: and he so wielded this power that he obtained an almost fanatical popularity. Nothing could be demanded by this 'Prince of the Senate' which was not accorded with acclamation. All the conditions of success seemed to be in his hands, and it looked, at first, as if everything might respond to his touch.

The laws framed during the earlier years of Augustus were wisely adapted to secure that organization and unity which the first Cæsar had designed, as well as to meet special necessities of his own times. As Pontiff, he was able to inaugurate old national rites from time to time with policy and skill, increasing the strictness and parade on every available occasion. And this was accompanied with great liberality to old Religions, not excepting Judaism when possible.

Efforts to consolidate an imperial Religion.

Then even the domestic life of Rome came under closer supervision; and the demoralizing celibacy of the luxurious classes was legally discouraged, and the 'Bona Dea,' the ideal wife, held up for veneration. Foundations, in fact, were laid for a complete revision of all the laws of the Empire[b]. Those relating to land, and to the family, to the power of the father, and the position of the slave, were at once re-adjusted, and a large number of wise restraints imposed on individual licence. Nothing seemed to be overlooked. The body of Roman law was already growing to be a noble vindication of human rights, foreshadowing that completeness which crowned the Augustan legislation in the Perpetual Edict of

(Aulus Gellius.)

[b] Note B.

Hadrian and the Provincial Edict of Aurelius. But what after all is the practical result that history records? With all this mighty and prolonged effort the old faith did not return, nor any revival of conscience in morals. The fables of the gods were still rejected by the philosophers; the auguries, and omens, and sacrifices were still ridiculed by those who yet used them. As to crimes, and cruelties of every form, it seemed as if nothing could even stem the tide. In all the terrible moral descent there was not in truth a moment's pause. The darkness of that portentous Augustan era arrests us by the very contrast when we read in the beginning of our Gospel, as if it had been the consummation of the marvel,—'it came to pass in the days of Augustus Cæsar.'

Their entire failure.

II. The materials are abundant, which enable us to know even minutely the times of which we speak; and if we briefly group some of them for present use it may give emphasis to the broader statement that has been made. During the first half century from the birth of Christ, we may learn heathenism in its highest estate from Seneca and his nephew Lucan, from Strabo and the elder Pliny. We will not here enlarge the list.

II.

Some details of the first half-century as to Heathenism.

In Seneca we have perhaps the fairest type of the old Stoic, formed by the best of the Alexandrian school. Wise, calm, magnanimous, and overflowing with noble sentiments, he had charge of the future ruler of the nations[c]. We find him, however, powerless for good, as we watch his career. He was

Seneca.

[c] Suetonius, in *Nero*. See Lect. VI. p. 190.

unable to touch either his imperial pupil, or the court around him, or the people beneath. The facts are even proverbial. If we turn and enquire, whether Seneca himself advanced at length to any higher views of human destiny than those of a generation before, when the first Cæsar proclaimed death to be our extinction, the truth is not to be concealed, that Seneca died making a libation to Jupiter, in whom he did not believe.—What words can sufficiently describe such utter moral confusion?

(and there was a similar profession amidst the atrocities of the French Revolution.)

His relative, Lucan, could have no claim to detain us a moment, but that he was well trained in the best philosophy, though unfaithful to all its teachings and dead to its hopes. He ended life repudiating every moral and religious conviction—an unnatural betrayer of his own parent, and a coarse denier of all the 'Superior Powers.' Without goodness, without peace, he loved nothing, and trusted nothing, beyond the pleasure of the present hour.

Lucan.

Strabo, the contemporary of Augustus throughout his reign, the careful student and geographer spreading before us the map of that world which Apostles and their followers were so soon to traverse, 'the most Stoic of philosophers,' as he has been called [d], utterly (yet, as a lover of Homer, how inconsistently,) dismisses all religious ideas with quiet contempt; 'philosophy for the few, poetry for the many[e],' condenses his hopeless creed: and yet Strabo was practical, and had a dread of prodigies[f]!

Strabo.

[d] Casaubon. [e] pp. 20, 24, 474, 475. [f] Renan, *S. Paul*, p. 28: and Bishop Randolph's *Prælectiones in Homerum*, p. 16.

Equally limited in every thought and hope to the sphere of the present life, the elder Pliny seems to stand on the canvas of history with a lonely sadness peculiarly his own. He was a youth about the time of our Lord's crucifixion, and lived through the apostolic age and beyond the time of the fall of Jerusalem. A thoughtful scholar, a careful writer, yet the present was all to him; the Stoic conflagration was the end that he looked for.—Is it not as if there were almost a typical forecast of the Stoic's dream in the tragic story of Pliny's death at the burning crater of Vesuvius? And standing in thought on the spot where we see him for the last time, and gazing now on the long-buried world of hopeless Roman philosophy that lies around, we cannot, if we would, clear the lava of ages from Porch or Academy, the moral Herculaneum or Pompeii of that ancient world. It is all a sepulchre, and there is a chill as we pass among the excavations of heathen virtue struck dead in all its pomp. We find nothing but cold and useless dogmas, and vainly we lay them bare to the light of day and the breath of heaven.

Pliny the Elder.

We pass to the second half of the same century; and there the Stoic sternness may seem mitigated in Plutarch, Epictetus, and some others. There was, at length, a new feature in the times; for efforts were made to impress on the people the old Pagan morality and religion in a didactic way, showing that philosophers, no less than statesmen, felt the need of restoring the conscience of the multitude. Yet even these efforts illustrate still further the

The second half-century.

hopelessness of the moral decay. We may feel, indeed, that the philosophers had not receded from their ideal of disinterested virtue; but then they were banished from Rome, again and again, by the Emperors; and, at the same time, the popular superstitions grew more and more intense. Plutarch's[g] work too enables us to judge of the cold 'consolations' of the best form of Heathenism, and the pictures of domestic life which we may obtain from him are painfully those of a perishing social system.

Plutarch and Epictetus.

There was a sort of instinct, at times, in the later Roman Stoics towards religion of a dim kind; but their reason paused. In truth, the Neo-platonicians of the following age were the first heathen in whom the ethical and religious spirit re-appeared as one. Individual examples of theistic aspiration may be seen here and there, as in Epictetus and Arrian, as well as in Plutarch. Dion too, the friend of the younger Pliny, may be named as an exception; but scarcely Pliny himself. Maximus of Tyre, and Apuleius, were no doubt believers in one God; but we can add no other names. It seemed as if the fulfilment of the solemn words of the apostle were still to go on, 'God suffered all men to walk in their own ways.'

Arrian, Dion Chrysostom, Pliny the younger, Maximus of Tyre, Apuleius.

We must reserve to a later page some of the well-known outlines which may be traced of the Twelve Cæsars themselves, which Suetonius and Tacitus[h] enable us so fully to appreciate. The most profligate and cruel of them all was the greatest

The Twelve Cæsars.

[g] *Ad Uxorem;* and also in the *Moralia.*

[h] Suetonius, *Nero,* 10; and Tacitus, *Ann.* xiii. 50, 51.

favourite in Rome, and, long after his death, the people clung to the thought that Nero was alive. The story of that Imperial line as a whole, from Augustus down to Domitian, is one of almost incredible baseness; while reign after reign is crowned with a 'deification' of the emperor, amidst universal applause.

But at length a worthier ruler appeared; and at the close of the century, it almost seemed as though the clouds might clear. The letters of the younger Pliny give us so fair a view of the character of the Emperor Trajan, that the thought is suggested that an era of justice and goodness might yet dawn on the Empire. But hope arises only to be quenched in the revelations of the satirist, exhibiting in the reign of Trajan an audacity of universal crime never surpassed.

Times of Trajan;

Yet in the letters of Pliny to which we refer there are signs of a different order of things—signs which neither Trajan nor his proconsul understood—telling indeed that another moral life was rising among men, though the heathen 'knew not how.' Writing to the Emperor, Pliny says, that in Bithynia, (bordering on the sphere, as we know, of apostolic labours), he found certain persons, not only natives of that province but some who had come from Rome, who were called 'Christians,' and were vaguely accused of illegal practices in their assemblies. He had not yet been present at the trials of any of these men, though the rise of their sect was by no means recent, and he had known cases of Christians of twenty

who comes in contact with Christianity, in Bithynia, through his Proconsul.

years' standing. Their numbers, he continues, were considerable, and both in country places and in towns enthusiastically increasing. He intimates a desire to put down these 'Christians;' and some of them had been detected by the operation of an imperial law regulating certain assemblies in private houses; Christians being best known as members of Communities meeting together under some rules of their own. Pliny further persuaded himself that he saw signs that the Pagan worship, which had been failing in Bithynia, might yet revive.

It appears singular that the Proconsul was so little informed as to the origin of these Christians; and it shows how silent had been their growth. They had now been brought before him indirectly, and as a new sodality or company. There had been for ages, under both the Grecian and Roman laws, numerous municipal and social guilds (as we should call them) allowed though scarcely regulated by the State at any time. Synagogues among the Jews came under the shelter of this general permission, and in them, and offshoots from them, Christianity first took refuge. As a specimen of these tolerated societies, Pliny mentions a charitable club of the Amisenians which had then obtained a legal status with rights secured to it. But at this crisis, some such provincial associations had been abused to purposes of sedition, and stricter measures were therefore contemplated to test their loyalty. It was perhaps unavoidable that such tests should be of a mixed political and religious character. Thus unconsciously and blindly the

Christianity first known as a Society.

representative of the Emperor came into collision with Christians; for this religious test they could not take.

Pliny's apparent ignorance of Christianity is the more remarkable, because he was acquainted with Tacitus, whose annals of the reign of Tiberius included the now-lost portion, which recorded the procuratorship of Pilate in Judæa[i]. Enough however is said to show, that in the Society of Christians Pliny soon recognized a moral stand made by them against the corruption of the times: a fact which in many cases must have won his sympathy.

The moral aims of Christianity also recognized.

For among the acuter minds of heathenism, the consciousness of wide moral ruin began to incline some very favourably towards new efforts at goodness. In a few instances, their own virtuous zeal took a kind of missionary character. We may refer perhaps, in illustration of this, to the story of Apollonius of Tyana, (who by no means is a solitary case), the object of whose career was the religious and moral reform of Heathenism; and whose imitators are found in the following century.

Rumours as to Apollonius of Tyana, and others after him;

If we may trust the account of him, written however some generations after his times[k], it was the aim of his life to become a strict Pythagorean; and in all places where he sojourned or travelled, he desired to lead back the minds of the people to the temples of the forsaken gods, and the practice of ascetic virtue, which was the heathen ideal of goodness. He was

whose Pagan missions arose; and died.

[i] The lost portions of Tacitus are those of the times of our Lord's Death, A.D. 29–31; those of S. Paul's first ten years, A.D. 37–47; and those of the fall of Jerusalem.

[k] Note C.

brought up in the famed schools of Tarsus, and must have been there with Athenodorus the Stoic, if not also when S. Paul was in that city before his departure for Antioch. He is said to have practised abstinence and observed celibacy with a strictness which elevated him in the eyes of the populace above mortality[1]. Nothing was wanting, apparently, to perfect his influence among them.

But there was no result. Not the least rumour remains, in all the age in which he lived, of the success of his efforts for his faith or virtue. His name is absolutely unmentioned by any writer till eighty years after his death; nor of all the moral missions attributed either to him, or others before and after him, is any historical trace to be found. At the end of the century the desolation of philosophic no less than popular paganism is complete. Only in Egypt, —at Esneh, Ombos, Dendera, and Hermonthis,— there was a transient re-founding of heathenism, which quickly perished.

(Artemidorus of Ephesus, B.C. 100. Ælius Aristides, Alex. Abonoteichos, and Peregrinus Protæus, A.D. 117–150. *Aulus Gellius, Noctes*, xii. 11.)

III. It was evident, on all hands, that in the separation of Religion and morals in human life were involved problems of which natural society could find no solution[m]. But we must not forget that there was scattered throughout the world, and had been for many ages, another form of civilization, holding itself everywhere apart from the nations. It claimed to have been constituted on a supernatural basis, organized by God Himself a thousand years

III.

The Jews' civilization must not be overlooked.

[1] Lect. III. p. 95.

[m] Lect. VI. p. 211.

before Rome had made any beginning. Though at present distinct from the surrounding world, it professed that it was designed for the ultimate blessing of all; and indeed, it had therefore survived the strangest vicissitudes of history, while other peoples and races one after another had changed and perished. We cannot complete our brief view of the condition of the first century without looking at the state of things among the Jews; especially also as amidst them our Christianity took rise, using both their social and religious system.

Gen. xii. 3.

This long dispersed people had in many ways obtained from their heathen rulers a liberty of internal self-government. The Romans, after the Holy Land fell under their power, acquiesced in this. Their conquests being so wide, and of so various a character, it was necessary for them everywhere to adopt much of the local administration of society, and the Jews had the full benefit of this. Unless the fault were their own, they were but little molested, out of Syria; and not unfrequently had, in addition to a certain national exemption, the privileges of Roman citizenship, and even the position and favour of Roman officials. Before Julius Cæsar, their Sanhedrim had indeed been abolished for a time; but he restored it. Among them, therefore, the means of moral and religious advancement had remained; but, we have to enquire, with what results?

Their autonomy under the Romans.

B.C. 42. (it had been suppressed, however, in favour of five local courts.)

We must think of the Synagogue of the Dispersion as everywhere a little republic, in confederacy with numerous societies like itself, ordered by traditional

customs and laws. The nation, after the Babylonian captivity, was mainly divided into two sections, consisting of those who returned to Jerusalem on the permission of Cyrus, and of those who remained in Babylon. The temple was the common centre of both. In both were schools of the law, in connexion with the synagogues; of every synagogue there was an elected 'ruler,' and he was subordinate in certain vital points to the 'Nasi'[n] or to the 'Resh Glutha,' as the case might be. Their independence was greater, indeed, in the East than in Palestine; they who lingered in the Persian kingdom of Alexander's successors not coming fully under the Roman yoke, as Persia maintained a kind of freedom of its own throughout the whole period of Roman power, and was only subdued by the Saracens in the seventh century of our era.

Twofold division of the nation.

The head of the Babylonian Jews, the 'Prince of the Captivity,' as he at length was called, was thought to be of Royal extraction; and the nobler part of the nation remained with him. The Palestinian Patriarch was, however, long deemed his superior, and was elected to his office by the council of the elders. It was the duty of both to transmit the Scriptures, and the traditions of the fathers: and they had their Schools, zealous in performing this. The Babylonian Jews, in their old settlements between the Tigris and the Euphrates, enjoyed large and prolonged protection; and even maintained their succession for a thousand years after

The Babylonian Jews: and their Head.

[n] The Patriarch of the West; and the Prince of the Captivity.

Christ, under their Prince-Rabbies. The Patriarch of the West extended his power by means of subordinate patriarchs in chief places of Jewish resort; appointed his apostles, 'shalekim,' as his messengers; and received tribute from the remotest of his spiritual subjects. Even the Emperor acknowledged his dignity, nor was it abolished till the time of Theodosius. We may see then at a glance the unity of the Jewish civilization. Indeed for three hundred years after the fall of Jerusalem their spiritual chief could, almost single-handed, hold together the massy fragments of his scattered people.

The Judæan Patriarchate in Palestine.

Schools of the Law.

At the era of Augustus—the period which we must keep before us—the Schools of Jerusalem were frequented by Jews from all quarters. The illustrious Rabbi Hillel, followed by Simeon and by Gamaliel in succession, presided. The increasing troubles induced Gamaliel to transfer the schools to Jamnia, near Joppa, in the reign of Claudius; in fact about the time of the council of apostles at Jerusalem. At Lydda, a few years after S. Peter's visit to that place, we find a school, devoted chiefly to mystic and cabbalistic learning, perhaps as best adapted to meet both the rising Christianity and the Gentile philosophy. Other schools arose at the capitals of Galilee and lower Galilee, Tzephoria and Tiberias, (the latter the Patriarch's seat), and at Cæsarea, the chief city of the Roman province and a colony. We have thus the outline of the Jewish civilization of the first Christian century. After the fall of Jerusalem, Tiberias which had been endowed

A.D. 51.

Acts ix. 32.

Continued after the fall of Jerusalem.

by Nero with many privileges, and escaped greatly in the general desolation, became the head-quarters of Judaism; and a hundred years later it was, we know, the birth-place of the Talmud.

Among this people so intensely organized, and so 'dwelling alone' in all the world, there was at this time an earnest belief that a 'Kingdom of Heaven,' a new and higher order of things, was at hand. Their prophets had taught them to watch for it; their 'Targums,' or synagogue-interpretations, bore witness to it; their heroes had died in the faith of it; their princes had but the ambition to hold place till King Messiah should appear. We have to ask, what had they done to prepare themselves for this? or what for the 'blessing of the nations of the earth' around them?

One whom all the people owned as a prophet, suddenly appeared among them, preaching to them, 'repent ye, for the Kingdom of Heaven is at hand.' They did not exactly understand what he demanded of them; and he said that he required the plainest duties of justice and mercy, instead of that exclusive reliance on their Abrahamic descent which had become the substance of their religion and virtue. When the leaders of the people approached him at the Jordan, he spoke as if he despaired of them, and told them that they were a 'generation of vipers,' and that 'the axe was laid at the root' of their long sacred polity.

What had been the result.

S. Matt. iii. 7–10.

A general moral decay.

On looking closer yet, we learn that the wealthiest and most cultivated among this people were Sadducees, who owned no life at all beyond the present, any

The Sadducees, infidels;

more than the heathen Epicureans had done. They denied the Resurrection, they only half-accepted their prophets, and yet they held authority as chief priests and rulers. A more numerous body of the nation, Pharisees and their followers, clung to all the Scriptures, interpreting them to the people however in the most secular sense, 'making them void by their traditions.' Without denying either the Resurrection, or a future world, they left them out of their practical teaching, so that they were but theories for controversy with the Sadducees. And in their philosophy they were well nigh as fatalistic as the Stoics of heathenism.

the Pharisees, formalists.

Jewish blindness with demoralization

The heartless exclusiveness of the Pharisees, and their perversion of the very ground of morals, whether with the poor of their own people, or with the Gentiles to whom their nation should have brought blessing, drew on them 'the woes' that were inevitable; while their adherence outwardly to the Law blinded them even to the last. The Roman historian declares that the Jews came to be regarded as the very 'enemies of the human race,' a proverb of malignity and cruelty. Josephus, one of themselves, who would gladly have been their panegyrist, is the unwilling chronicler of their crimes. Philo, a real patriot, while exalting Moses as warmly as he praises the 'sacred Pythagoras' and the 'sweetest Plato,' is witness of the abhorrence of the world for his own people. The most thoughtful men of Israel, when they saw their temple in flames, confessed that 'God is just.'

confessed by all men at the fall of Jerusalem.

A.D. 70.

A lull followed the wars of Vespasian and Titus; but the terrible story of Judaism that soon ensued

is such as revolts human nature; while it discovers what the ancient people of God had become. With Trajan and Hadrian, the 'days of vengeance' so mournfully spoken of by Christ, return once more. The Cyrenaica, Cyprus, Mesopotamia, what fearful memories are these! We see, as we look back, demoralized Paganism and frantic Judaism grasping each other in fierce and pitiless death-struggle[o]. It seemed as if all conscience had perished among this people, even more than among their heathen foes. Imperial Edicts, forbidding their religious assemblies and even the practice of circumcision, (in consequence of the conspiracies of the people), precipitated the last dreadful revolt, under Bar-cochab, the pretended Messiah who had the sanction of the Sanhedrim. Then came the second overthrow of Jerusalem,—the 'cup was filled with the iniquities of the people.'

(ἐκδίκησις. *S. Luke* xxi. 22.)

Savage criminality of the next generation.

A.D. 135.

The second overthrow of Jerusalem.

Seventy years had passed since the legions of Titus had fired the sacred house of the God of Israel then rising in its marble splendour on the hill of Sion 'the joy of all the earth.' But there had been a kind of stern consolation for the people in that first overthrow, when the news quickly reached them that the central home of Roman heathenism was smitten, as at the same hour, by a stroke from heaven. For a cry of terror had rung through affrighted Rome while on the Tarpeian rock the ancient temple of Jupiter Capitolinus was then burnt to the ground. But there was no such bitter alleviation now, when Israel's second judgment had

[o] Basnage, vi. c. 8, 9; Dio Cassius, lxviii. and lxix.

come. Heathen Rome, so recently in flames, seemed all triumphant. By Hadrian's decree, no child of Abraham might henceforth set foot in Jerusalem, nor come near enough to see it. Its very name was changed. No longer was it the 'vision of peace,' but Ælia, a colony of Romans. On the spot where the presence of Jehovah so long had been worshipped, the relentless idolatry reared its rival fane; and Ælia Capitolina defiled in Jupiter's name the Moriah of Abraham 'the friend of God,'—the sacred mount where Solomon the typical King of peace had prayed his wondrous prayer, while 'glory filled the house.'

The second destruction contrasted with the first.

Not that the heathen had really prevailed. Though temple, priests, and sacrifice were overthrown, the nation of God could not be absorbed, nor Judaism perish. It had a mission still. Even yet, while the terrors of the conqueror were all around, three or four Rabbies, escaped from atrocities never equalled, met in a lonely vale of Palestine, at a place called Ussa, and in that extreme moment of their people's fate had the courage to elect a new 'patriarch' (a youth at the time), to choose new members of the Sanhedrim, and reconstruct the shattered synagogue of Tiberias, and even of Jamnia.

Judaism still survives,

Soon after this, all the dreary fragments of the past gravitated to their centre. In another generation we find the Talmud, that lifeless conglomerate of fossilized tradition and law, the monument alike of the wisdom and the frivolity, the learning and the moral ignominy of the nation. A long unwritten past, teeming with so much of blasphemy, baseness

and feebleness, was not allowed by Providence to sink, like the literature of Egypt or Babylon, into oblivion. It had provoked Heaven's justice more deeply. Rabbi Judah Hakkadosh, the best of their sages, as if perforce, began to arrange what the schools of Babylon were afterwards to complete. Thus the moral code of that Judaism which prophets had confronted of old, remains for all time, the nation's witness against itself.

and is fixed in form.

Isa. i. 10–17.

IV. And now, pausing upon all this ruin of the religions and moralities of the world, Jewish and Gentile, we see 'the Field' in which our Gospel was sown. We have not noticed the Philosophy of the Jews, for it had no wide influence on their nation, or on the world at that time.

IV. *Review.*

The Alexandrian Judaism may seem an exception to this statement, but is not so on examination. It is as isolated as the Spanish Judaism of a later century; and indeed more so. Two hundred years before Christ, the encouragement of the Ptolemies had borne fruit; and a noble temple was raised at Heliopolis, served by priests and Levites, on the model of that at Jerusalem. The translation of the Old Scriptures helped to bring together the Hebrew and Gentile mind, and a foundation was laid for that eclectic Jewish philosophy which at a later day opposed a formidable front to Christianity. This is all that was done. The Judaism did not elevate Heathenism; it rather tended itself to subside into Platonism, (as in Syria also before the time of

Judaism cannot intermingle with the world.

the Maccabees), or to adopt the obscurities of the oriental Gnosis. In such a Jew as Philo, for instance, we seem to have at once the Academic, the Magian, and the Essene. Whether from mystic Alexandria, or from Tarsus the home of Stoics, the influence which went forth was destructive on the one hand to the faith and hope of the ancient people of God, and failed on the other to touch the civilization of the world.

The Augustan period in its greatness and its weakness is all before us. But as it passes, and a new century is rising on our vision, there are, as we have already seen, signs of another life on every hand.

Early recognition of Christianity.

The thirty years after the fall of Jerusalem passed so far peaceably that there was little of violent interference with those principles of the new social life which Pliny found in such a state of advancement. Some intermittent resistances there were, giving warning that a penetrating work was going on; but the growth was greatly beneath the surface, and only attracted imperial notice when at times it broke up some public way. The first hostile contact of the Gospel with the social system around it had been necessarily in the synagogues of Judaism. Though the Jews themselves had been constantly harassed by persecutions, they had been able to offer a powerful opposition to Christianity, until they were forced to silence by their great national overthrow; but during that ensuing peace the growth of the Gospel was rapid.

Its contact with Judaism,

The new Religion and the old Philosophy had also

come face to face, very soon after the first attempt to evangelize Europe, if not indeed before it: but philosophy, whether at Athens, or Corinth, or Alexandria, or Tarsus, was inclined to despise Christianity, and let it alone[p]. The message of a new order of things, the coming Kingdom of Righteousness, was in all cases a message to conscience. It scarcely asked for converts to opinion, as opinion. It spoke of Resurrection, and a Judgment to come, as facts. Proclaiming truth, it trusted truth to find its own. Some consciences 'trembled'—divers 'were hardened and went their way[q].' It 'taught with authority,' and not as the Scribes or the Sophists; and it was felt as a power. Sometimes the 'common people listened gladly.' *and with philosophy.*

And thus, notwithstanding 'the darkness that covered the earth, and gross darkness the people,' 'that generation passed not away' without seeing the beginning of the mighty change, the coming Renewal. Some even of those who once had stood near the Divine Master in Galilee 'did not taste of death' till His Kingdom had 'come with power[r].' Virtues and graces had silently appeared in the world amidst the Society of Christians that the heathen saw; and while in the prolonged peace this Society kept spreading, we may see faltering philosophy, and smitten Judaism, and baffled statesmanship, waking periodically to the growing fact. 'Men slept and rose, night and day, and the seed grew, they knew not how.' 'The Kingdom of Heaven was like unto this.' *The silence of its growing success.*

[p] Lect. III. p. 79. [q] Lect. VIII. p. 256. [r] Lect. VII. p. 217.

Opening of the second century.

And thus began the second century of our era. Early in Hadrian's reign—so rapid was now the progress of the change—the Christians of Asia were protected by Imperial decree against the clamours of the yet heathen crowd. The historian Eusebius looks back to this as 'emphatically the time when the saving teaching shone forth to all men.' Yes, the 'saving teaching,' for the world needed saving. It was a moral ruin, and nothing but Renewal would avail. And now human nature rising from the depths to which it had fallen, began, in this land and in that, to look once more on Him in whose image it had first been formed, and to own, 'He hath brought me out of the horrible pit, and out of the mire and clay, and set my feet on a rock, and ordered my goings; and He hath put a new song in my mouth, even a thanksgiving unto our God.'

And man was now to be Renewed, not by philosophy, not by law, not by civilization; 'not by might nor by power, but by My Spirit, saith the Lord.' Nor was it to be achieved by a renewal of the foundations of righteousness, a revision of first principles; for that would have destroyed the appeal which the Gospel ever makes to conscience, and would have regarded goodness as founded on law, instead of law on goodness[s]. It was to be Renewal according to the character of Him Who is ever the Same, and ever Good.

The Renewal begun.

The Renewal had in truth asserted its life. That was begun which must henceforth go on, and will

[s] See Dr. Ward's *Nature and Grace*, Book I., throughout.

abide for ever. It will now be our work to watch the onward movement of that hidden life; a life which, being moral and spiritual, must take time to work its way among responsible men. As yet there were no broadly scattered records, read and known of all, telling the Christian story. That widespread Society which Trajan heard of, and Hadrian better knew, united in a common rite and aiming at a higher and purer life, was Christianity as the outer world first beheld it. But it is for us to look also at Christianity from within; to hear what was said by Christians to Christians, and read the admitted and indeed unquestioned words of the Apostles of Him Who taught to man a virtue not bounded by this world's horizon, and Who, in place of all the wavering guesses of philosophy, 'brought life and immortality to light.' We must know the interior as well as the exterior life that had begun.

A New Life.

For that new Creation no longer remained only as a vision of prophecy, or a hope of saints. The desolate earth had indeed been 'without form and void, with darkness on the face of the deep,' but now the Spirit of God had moved on the waters; and God had 'said let there be light, and there was light; and God had divided the light from the darkness; and the evening and the morning were the first Day.'

LECTURE II.

Δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ.

1. HISTORICAL BEGINNING OF CHRISTIANITY.

2. S. PAUL'S PLACE IN CHRISTIAN HISTORY.

3. HIS FIRST CHURCHES IN THE WEST.

4. MONOTHEISM, AS VITAL TO PURITY, THE BASIS.

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LECTURE II.

HISTORICAL BEGINNING OF CHRISTIANITY.

How ye turned to God from idols, to serve the Living and True God.—1 THESS. i. 9.

I. SUCH are the brief words in which the oldest known monument of Christianity calls to mind the first movement of the Gospel in Europe, which began twenty years after the Evangelical preaching in the synagogues of Judæa.

I. *First movement of the Gospel in Europe; ὁποίαν εἴσοδον*, (and ii. 1).

They are S. Paul's words, appealing to the recollection of the Christians of populous Thessalonica, the metropolis of Macedonia. They occur in one of his letters to them, which represent in so vivid a way the actual position of his recent converts in that city. The historical value of these letters is established, as we have intimated, beyond the disputes of antiquarian theorists; scattered copies of them, and of other Epistles of the same writer, are found to have been in the common possession of Christians in most places at the opening of the second century. They are no new discoveries, but simple records of the then recent past, recognized and cherished. In examining them we may watch, even now, the first stirring of the heart of the heathen world to Christ its Deliverer; and may in some degree read

Its record in S. Paul's Epistles.

the deepest thoughts and feelings and learn the new moral hopes of man, when 'turning to God from idols, to serve the living and true God.'

We know, indeed, that the revival of the inner life implies far more than external observation detects, or philosophy explains; but in this case the phenomena suffice at once to show how the Gospel instantly addressed itself to the restoration of the knowledge of God and the aspirations of virtue in man.

The character of those who are addressed in the first Epistles.

The persons who received these earliest letters, an associated body of the Thessalonians, were connected with S. Paul, had been taught by him, and were still looking to him as their guide. It would seem that they were somewhat familiar with Judaism, though now apart from the synagogue. Their great teacher wrote to them, indeed, as none but a Jew could have written; but his message had been rejected by the representatives of his own people in that part of Macedonia[a], as emphatically as it had been by the Sanhedrim of Judæa. We find him significantly calling the Thessalonians a 'Church,'—the name, it seems, traditionally received from Christ for His followers. Their 'ready faith' is apparently contrasted with the painful hesitation of a neighbouring city; and from them, it is said, the Gospel 'sounded out,' not only to the Macedonian province, but onwards to Achaia, and to every chief place along those grand roads of the Empire[b], there branching forth as if to aid in opening anew the moral intercourse of mankind.

ch. ii. 14.

ἐκκλησία: comp. ch. i. 1, and *S. Matt.* xvi. 18; xviii. 17.

πληροφορία. 1 *Thess.* i. 5.

ch. i. 8.

[a] Appendix, *Speeches I. and II.*

[b] Strabo, vii. 323.

These Christians of Thessalonica, like those of other places soon afterwards, are not only seen to be separated from the Jews, but distinct from, if not in some collision with, the world around them. Their teacher reminds them of the persecutions lately undergone by him in that sacred cause which they had espoused in common. He refers them to no Divine scriptures, nor to anything but his own teaching, for comfort or guidance; notwithstanding their evident acquaintance with Judæan Christianity[c]. They are almost addressed as if they were a kind of new synagogue, though their ritual is undescribed and their law unwritten. He thus speaks to the 'Church,' —it is his first word—as disconnected alike from the ancient Israel and from the heathen population.

Their distinctness from the Gentile world, as well as from the Jews.

(as in *Heb.* x. 25. *Gr.*)

This attitude of the new believers may have checked the otherwise natural suspicion of the world, that the Gospel was but a schism among Jews, troublesome chiefly to themselves; and rulers and magistrates were certainly more and more at a loss how to deal with this phenomenon, this growing association, for such it was, hostile to the religions and customs of the whole empire. Externally viewed, it was but a sect of monotheists aiming at moral purity; but the members of the sect were acting together in the name of Christ, on some subtle understanding, some secret not easily got at by others, and expecting a 'judgment to come.'

A new Society of Monotheists.

(*Acts* xviii. 13, xix. 9, and xvii. 6.)

What is thus far said seems to lie on the surface

[c] The Old Testament Scriptures are not noticed in the Epistles to the Thessalonians.

of the letters to the Thessalonians. Of course some knowledge of the new faith, some rumours of Galilee, more or less vague, would be rife in Macedonia, as in other parts of the Roman world, and be differently interpreted by believers and unbelievers. Comparatively little, however, would be certain, except to those who were under specific teaching concerning Him Who 'had come from God, and gone to God;' and these looked for the speedy return of this Jesus the Lord.

A living body, and not a literature.

It is important that we should pause on this first aspect of our Religion, its appearance as an energetic fact, rather than a 'written vision' like Ezekiel's, or a 'burden of the Lord' like Isaiah's, or the 'roll of a book' like Jeremiah's read out before kings and people. It does not seem that any one yet asked for a record of the life of the Great Master Himself, nor of the doings of each of His chief apostles, nor for a formal synopsis of the Gospel teaching; but here was this living reality before men, the Christian 'Church,' rapidly making proselytes among all classes.

It may be natural for people of our modern habits to be disturbed by the form in which our Religion thus showed itself. We are surprised that there was no strict registration of facts, which from the first were to be so vital. But are we reasonable in this? Surely in real life,—and never was life more real than in Christianity,—there are very few who pause to think that they are acting history, for the guidance of future times. That is a higher spirit which is self-forgetting, or only notes so much of the present as may suffice for those who are immediately to

Literary expectations are artificial.

follow. And then the first Christians daily expected the present to be wholly eclipsed in the splendours of the approaching future.

Now if we conceive of a Christian Society anywhere, as a body which had internal reason for its existence, we must attribute to it some self-consciousness. It would of course have a story and theory of its own. Letters sent to such a society would imply its previous life or being. This we have to bear in mind in referring to what may be termed the archives of a primitive Christian community, which would precede its formal history. We must needs idealize the body, and conceive a history, while we peruse an Epistle. Every one does this, more or less perfectly ; and incidental phrases and allusions throughout the writing will suggest something to complete the previous idea.

Having certain Epistles, we must conceive the Society to which they were addressed.

It happens that the first addresses to the first Gentile Christians seem to be almost of a casual kind ; yet they were treasured up by those who received them from S. Paul, and, as time went on, they acquired a growing value among all Christians. And just as the obscure beginnings of an illustrious biography obtain significance at last, so we may surely trace in these short letters to the Thessalonians the Christianity which they inherited, which they lived, and which they transmitted.

We find after S. Paul's death that the vivid expectation of Christ's speedy Second Advent began to subside. This of itself would then concentrate attention on what had been left in writing for the help

The Epistles would grow in authority.

of the Churches. We know too that the 'canonical Gospels' (as they soon were called) in the same way, and at the same era, made themselves felt silently but very solemnly and effectually, from the time when the witnesses of the past became fewer; and unwritten gospels, 'brought to remembrance' by the Spirit, became rarer day by day, and 'many were taking in hand to set forth in order the things surely believed.'

But though the writings in the possession of the first Churches reflect their history and express much of their life, we must not attempt to read in them the more fully defined system of a later time. How far a Christian Society then understood the laws of its own organic life, we may often doubt, as we read what is said in the Apostolic letters. Or in what degree Christians regarded those letters, at first, as Divine Revelation, may be much debated: still the truth shows itself at last. An organization however that lives and acts does not depend for vitality on knowing its own structure, or estimating at once the gifts of its teachers.

But the Church clung to the oral teaching.

The Church may be said to have been slow and reluctant in supplementing the old oral guidance at the beginning of the second age; (just as it had painfully modified the hope of the return of Christ, on which true hearts had reposed till all the Apostles were gone.) Even at a much later time, and when the extant Apostolic literature was well known, and received as 'Scripture,' there was the same feeling[d]. The first Apologists, in their appeals to the heathen, rested on the Christian facts as their foundation.

[d] See Routh, *R. S.* i. (Aristides and Quadratus).

S. Justin, indeed, argues with Jews from the old Scriptures, and makes large use also of Evangelic language; but even in a semi-Jewish Church like Hierapolis, we see that Papias their bishop looks with little favour on editions of Christian teaching which began to abound, and prefers what he 'had heard,' although unwritten. So Origen, in answering Celsus, still speaks of the facts of our Religion as its truest vindication. The Gospel, in a word, asserts itself; and its followers live the life of their Master in the power of His Spirit, and thus show the grace which He bequeathed to those who 'believe on Him to eternal salvation.'

The Epistles to the Churches are records of their life.

But epistles, like S. Paul's to the various Churches of Asia and Europe, have this advantage over formal treatises, that they coalesce with the living fact, the corporate Christianity already inaugurated. Far from coming into competition with the Church, they chronicle many of its traditions, and are the biography of its gifts, so far at least as they go. Hence the unanimity and zeal with which Christians prized and circulated them, as records of the growing spiritual family of Christ which had a charm and interest for every member. This helps to explain to us, what in its human aspect might be very unaccountable, the extent to which the special influence of S. Paul, through his widely-spread writings, at once overshadowed the Church.

Hence their wide circulation,

And then, as he urges, he was an 'Apostle;' and his claim to be such is always placed prominently on

the front of his teachings, penetrating therefore wherever they are found. The deep import of that claim we shall have reason to remark as we proceed[e]. If to the outer world, Christianity was the Church,—within, it was the Apostolate; and thus, we shall find, it was no personal vanity which urged S. Paul to claim to be an 'Apostle;' it could only have been that it was a vital necessity to his work. On this ground alone, the Churches which he founded became his true 'epistles read and known of all,' while 'the letters' which he wrote to them were 'weighty and powerful.'

and the assertion of the Apostolate everywhere.

The converts of S. Paul among the Gentiles soon preponderated in numbers: and the martyr of Antioch did but represent the mind (as it proved to be) of the century which followed him when he aspired to be 'found hereafter at the feet of Paul.' Ignatius confesses the subordination of himself and all who came after Christ's chosen messengers, when he says, 'Peter and Paul were Apostles; I do not command as they[f].'

Perhaps it was not till the Apostles themselves had been withdrawn from the scene, that Christians sufficiently understood how they had been 'built on them as Foundations' of the City of God. The rising Apostolate had something more to do than to explain its powers: it had to use them. We shall see reason, however, as we advance, for that sensitive unwillingness to assert authority which, notwithstanding his Apostleship, is so conspicuous in S. Paul. He was resisted, indeed, even when urging it with great

The Apostolate is a primary fact of the Christianity of the Pentecost.

[e] Lect. VII. p. 236. [f] S. Ign. *ad Rom.* iv.; *ad Eph.* xii.

gentleness, and (as we are told) holding back the 'power which the Lord had given him.'

Doubtless the special gifts of the Spirit found among the faithful may partly have suspended much of the necessity of minute Apostolic direction. Until the fall of Jerusalem, the Master's well-known words may describe the Apostolic spirit—'my time is not yet fully come.' But the truth must not be understated: the Apostolate was the primary fact with which Christ had begun the Pentecost of His Church. 'As My Father hath sent Me, even so send I you;' (pp. 199, 250); 'ye shall go and bring forth fruit, and your fruit shall remain;' 'neither pray I for you alone, but for them also that shall believe through your word;' the Spirit shall 'bring to your remembrance all that I have taught.' 'I will send you:' 'I am with you.'—His Apostolate is the conscious burden of S. Paul's responsibility; 'Woe is me,' if I evade it. 'A dispensation is committed to me.'

S. Paul claims the Apostolate, earnestly, and with emphasis.

A unity and warmth of life in the Christian Society which no formal charter could have given is thus found from the beginning. As the life-blood of the Abrahamic race united the Church of the Old Covenant, so in the Church of the New, God 'set first the Apostles;' and 'he that heareth you heareth Me,' was the voice of Christ Himself, securing His people's oneness in Him. S. Paul's right to be heard at all among Christians is absolutely based, therefore, on his being 'an Apostle.' Not as an Israelite, not as a philosopher, but as one 'Sent by Christ,' did he go forth 'to turn men from idols, to serve the living and true God.'

II. *S. Paul's place in the Christian history.*

II. Before we proceed, then, to gather further details of instruction to be found in the first Epistles, it seems imperative, (as a necessary parenthesis), to turn attention to the personal conscience and official credentials of this great Apostle, himself so important a fact of Christianity from the moment of his appearance in history. He had become a thorough 'convert' before he could say to others, 'I would to God that all who hear me were such as I am.' Happily we may gather from himself the chief circumstances of his story, admitted, it may seem, on all hands.

Born in Tarsus, a city at one time at the head of the commerce of Syria, Cilicia, and Cappadocia[g], and compared for its intellectual activity both with Athens and Alexandria, Saul was a 'Hebrew of the Hebrews,' the 'strictest of Pharisees,' and partly trained in Jerusalem under the most illustrious of Rabbies. Gamaliel his master was the pattern Pharisee of his day, with as much Greek learning, it is said, as was possible without a suspicion of Sadduceeism, and with a faithfulness to the Law 'worthy of the holiness of the 35th descendant from Moses, to whom had been committed the unwritten mysteries of God' on Mount Sinai.

His education among the Pharisees.

The Pharisaism in which Saul of Tarsus had been educated was no idle dream of schools. There is no need to summarize from Josephus, or Philo, or from the Rabbies of later days, that debased and equivocal mixture of expediency and fatalism which was the accepted code of the sect. The ethical character, still

The ἔθος of Pharisaism.

[g] Strabo, xiv. 673.

implied among us in the term 'Pharisee,' indelibly marks the party in which Saul had been brought up. We know how all their outward show of religion, and rigorous exaction of its forms, was unerringly detected as a 'making void the commandments of God by their tradition,' and drew on them that condensed malediction of Him who could not be deceived,—'Pharisees! hypocrites!'

It was a fearful atmosphere for the moral training of the future Apostle, since 'hypocrisy,' under all conditions, (and therefore Saul's had been no exception,) involves a separation of the moral and religious perceptions. Fatal as this had been, even among the heathen, it was more inexcusable in those to whom God had been so distinctly revealed, and hence it was justly said, that men could not approach the Gospel 'unless their righteousness should exceed that of Pharisees.' It was equivalent to saying, that if a form of religion dominates without respect to that which nature itself tells of 'whatsoever is true, lovely, praiseworthy, and pure,' the character of its professors refuses elevation[h]. In them, the sense of right and wrong is ruled from without. In a zealot, for instance, who consents to a law of 'corban,' the divorce of religion and goodness is complete. If such were Pharisaism, then the better the Pharisee, perhaps the worse the man. In a heathen philosopher the ethical idea might have some reality, however faint; in the Pharisee, as thus conceived, it is literally superseded, so that 'darkness may be light and light darkness.'

Its Hypocrisy.

(Example.)

[h] Lect. III. p. 90.

And in the 'straitest sect of that religion' we first find Saul of Tarsus. If he were ever to become a Christian, it was from that 'straitest sect' he had to be converted. This is not the place to enquire how in Pharisaism, as in other forms of religion, the natural conscience, aided by Divine grace, sometimes rose superior to the formal system; we can but deal with the system itself. The early beginnings of Saul were in harmony with his Pharisaism, as he himself intimates; and he was for some time most 'injurious' to the new faith, as a violent persecutor.

Exceptions of course possible.

He had been present, as a youth, at the martyrdom of S. Stephen, and we find him, some four or five years afterwards, a young Rabbi full of the ardour of his party, officially deputed from the high priest to the synagogue of the Syrian capital, to arrest, imprison, or even put to death, any Jews who had joined the new Galilæan sect. We have no reason to think that up to that time he had at all examined 'the evidences' of the Gospel; and he rather represents himself as an unthinking devotee of the popular Judaism, accepting its heartiest prejudices against the very 'Name of Jesus of Nazareth.' It was no consideration of the claims of our Lord as the Messiah of prophecy, no reasoning or calm investigation that now reversed the convictions of his life and made him a Christian. Clearly there was no time for anything of the kind. Let us hear his own account of his conversion.

S. Paul before his conversion.

Acts xxvi. 9.

Nothing can well exceed the simplicity with which,

on all occasions, he tells the unanswerable facts, as if defying contradiction from those who had commissioned him with his party of attendants from Jerusalem to Damascus. On the way, and as he 'drew near,' when passing therefore the garden-ground within a walk of the city, he was stopped by a light from heaven, and a voice addressing him in the sacred 'Hebrew tongue.' It was a 'light above the brightness of the sun,' and it smote the whole party to the earth: but what was it that sounded in the ear of Saul? It was this,—'I am JESUS, Whom thou persecutest.'

His conversion.

That there was then a personal revelation of the Lord, is all that the world has known of Saul's conversion. The miraculous light and noise were, indeed, common to all who accompanied him. But, it 'pleased God to reveal His Son in me,' is the utmost explanation of his inward change that the Apostle made even in his later years. Ask we, 'did he not give his companions some satisfaction at the time?' No one can answer us. Indeed so mighty a revolution within him, so entire a reversing of the purposes of years, would scarcely be matter of free communication, as he rose from the earth that day and listened to the marvellous words which the Heavenly Speaker addressed to him alone.

The account given of it at the time.

They who stood by could understand indeed well enough that Saul's mission to Damascus was at an end. He was a changed man to them, even outwardly. But the inner Revelation, or the personal sentiment towards Him Whom he had seen and heard,

and Whose voice of forbearing love had fascinated his whole soul, they could not know. As they look on,—they see how, 'trembling and astonished at the glory of that light,' a blindness has fallen on Saul, and that he pauses. Those awe-struck attendants lead him by the hand: he moves toward the city, humbled and full of thought: he seeks for silence; 'and behold he prayeth.'

The fact itself beyond analysis.

It is worse than useless, it may be profane, to investigate beyond this that marvellous event which so influenced the world's future, and was, in some sort, the type of all conversions to Christ. There is no analysis to be given by man to man of such moral movement in the individual soul as issues in a love of Righteousness, and of Christ Who is the image of God. Conversion is the personal interview of each conscience with God the Judge of all. It is a great miracle of God's power and man's will, whenever conscience 'so arises and is baptized,' and the 'scales fall from the eyes.' When, in coming years, the Apostle had to explain himself before Festus and Agrippa, he could tell but little of what he had experienced. It amounted to this; his own conscience had refused to be the delegate of Pharisaism. He had 'seen the Lord.' They to whom he thus put it were so bewildered that they asked 'if he were mad.' They too, like the companions of Saul in the approach to Damascus, 'heard a sound,'—but to them no voice in their own tongue said, 'Saul! Saul!'

Such then was the beginning of Christianity in

Saul himself. And here we must pause; we know not that which immediately followed, we are told but little of his heaven-sustained solitude at first for three years, or his single-handed heroism in mission-life in his own province, while as yet he knew not his brethren that were 'in Christ before him,' at Jerusalem. The historical incidents are but few, though the time was long. It is enough that the Gospel which had conquered Saul was the power to be used by him henceforth to subdue the world to Christ.

The next period of Saul's history little known. There is a kind of solemn pause.

But we may well be anxious at once to watch, whenever we are able, the first moral efforts of this great convert in the work of converting others, the work to which he affirms that he had been so marvellously 'sent:' and to know those efforts will further assist us much in the interpretation of the writings which we have to consider.

How he proceeded to convert others.

Two brief accounts have come down to us of his way of first approaching both Jews and Gentiles, when bringing the Gospel before them; the former preceding his work in Europe and his letters to the Churches. The fragments of short speeches that he made on these two remarkable occasions speak for themselves. The first was to his own countrymen, in the grand synagogue of the Pisidian Antioch, a place in the familiar route not far from Tarsus, though on that occasion the Apostle had come from Perga.

His first recorded speech (at Antioch in Pisidia) Ad Judæos.

He here speaks as a Jew to the Jews, 'that he might gain the Jews.' He reminds them of their national history and hopes, and of the expectations

Acts xiii. 26.

lately raised among them by their admitted prophet John the Baptist[i]: and then he affirms the fulfilment of those hopes in Jesus of Nazareth. As he proceeds, he comes to that which was evidently the uppermost thought of his heart, the death and resurrection of his Lord, with the moral realities therein implied. He shows that all had been intimated in prophecy, and could not therefore be objected to by Jews. And he concludes with a warning as to the sinfulness of Israel as a people, and the moral reconciliation to be now obtained. But he does not conceal that he has the same message to bear to the Gentiles also.

His second recorded speech: viz. that at Athens (Ad Gentes.)

We turn from this to his address to the Greeks at Athens, which was equally moral. Delivered in the midst of all the associations of classic heathenism, we find it suited to the occasion. The fairest objects of art, and grandeur, and national pride are around him on 'Mars' Hill.' There are the venerated temples, trophies of beauty as yet unspoiled by the conqueror; and there the lonely Apostle discourses to the Stoics and the Epicureans and the people, of the 'Lord of heaven and earth Who dwelleth not in temples made with hands.' Jew though he was, he tells of One to Whom national distinctions are as nothing, seeing that He 'hath made of one blood all nations of the earth;' of Him Who determined (without that fate of which Stoics dreamed) 'the times appointed,' and always with a moral end. He then speaks of their own natural aspirations, such as their poet describes,

A.D. 52.

[i] See Appendix, *First Speech.*

and quotes his countryman, Aratus of Tarsus. Then coming to the matter of the highest concern, he calls them also, as he had called the Jews, to 'repent and turn to God,' since they would surely be judged at last by Jesus, 'Whom God had raised from the dead.'

Different method of S. Paul in different cases.

There is a wide difference in this method at Athens from that in Antioch, though the substance is the same. Here he appeals to no prophets; he tells of no Messiah 'the joy of Israel.' He speaks to the natural conscience only. He comments on the religious instincts of the people, so ill-directed and imperfect. 'I see that you are very much given to religion, I see your devotions,'—but I preach to you of righteousness and judgment, and I call you to repent, in the name of Jesus, Who will be your Judge.

δεισιδαιμονεστέρους. σεβάσματα.

We may form some estimate from these two examples of the Apostle's primary idea of Conversion to Christ, and of his thoughtful method with class after class whom he encountered. But we must not suppose that these were the earliest essays of his zeal. S. Paul was no neophyte when he made those speeches; nor was Christianity then a new thing, little as many of the heathen still thought of it. We must not forget that many years of active work for Christ had passed. Cities of Palestine all along the coast, Lydda, Joppa, Cæsarea, the Syrian Antioch, had become deeply penetrated with the new faith. A great change, too, for the worse had taken place in the spirit of Judaism. Gamaliel, the revered teacher of the Apostle, was dead; the

Both speeches belong to a somewhat advanced Christianity.

Sanhedrim was in Jamnia; the troubles of Jerusalem and her people were increasing[k]. The stern Simon had succeeded his wiser father, and all disasters were falling fast on the synagogue. The mind of the Jewish nation was embittered, and it grew fiercer.

We learn from other sources that distress prevailed from the Jordan to Samaria, which smote the Churches no less than the synagogues; and Apostles preached in the midst of men who were roused to reality by seeing around them the signs of coming convulsions. The Church of Jerusalem, though the object of reverence to Christians, had relaxed its hold on their obedience, which at first it had been disposed to claim. Antioch in Syria was a new centre, and the followers of the Gospel there took the name of 'Christians,' and thence the great Apostle went forth, again and again, on his now best-known missions. We see then at this epoch the position of S. Paul, as he moved gradually to his work in the West, leaving behind him in the care of S. James the silent mother-Church, in a dignity less and less obtrusive, not deserting as yet the doomed city, but waiting, in prayerful expectation of the judgment, as wrapped in the silence of meditation profound and calm.

The influence of the Church of Jerusalem diminished.

III. Thus in the midst of an advanced Christianity we may open the first letters of S. Paul. We learn from himself that, having made his way from Antioch to the western coast of Asia Minor, he was

III.

The Western course of the Gospel.

[k] Lect. I. p. 24.

summoned by a heavenly vision to leave Troas and pass over to Macedonia. He paused not at the intervening islands—a voice had called him 'to come over.' Not far from the spot where the first of the Churches of Europe was to rise, Mount Athos still lifts its sacred head; and as the light of day moves onward, it throws a lengthened shadow to distant Lemnos, far in the eastern waves: and, as if fulfilling the type, the glory of the Gospel in its Gentile career soon cast the shade of the European hills over the islands and across the valleys of the Orient. And still that light is westward in its course[1].

S. Paul in Thessalonica.

Let us think of the Apostle, after a brief and somewhat unsuccessful appearance at Philippi, making his way to Thessalonica. There he unfolded the message of his Master, as he himself had learned it by direct revelation, and by the companionship of S. Barnabas, S. Luke, and others, who for some years 'had laboured with him in the Gospel.' He was able to stay there long enough to form and instruct a Christian community, as we saw at first (p. 39), apart from the synagogue: but in the midst of his work he was compelled to retreat with some haste before the storm of Jewish and Gentile opposition which pursued him to the neighbouring towns, and obliged him to retire southward, as far as Athens and Corinth. The two letters to which we must give our attention, which he wrote from the latter place to his Thessalonian friends, furnish at the time the immediate and only supplement of the teaching which he

[1] Bishop Berkeley's Verses on America.

had given by word of mouth when among them, and enable us to form an idea of the original instruction of a living Church by a Divinely gifted Apostle.

Suddenness of his appearance and departure.

The Gospel, we must recollect, came on Thessalonica suddenly, and found the people in the midst of the worst darkness of the heathen ignorance and imperial demoralization already described. Being instantly and violently ejected from the synagogue, and before it could fully constitute needful rules, and use its unworldly gifts aright, Thessalonian Christianity was unexpectedly obliged to act as a body in a wholly new position and with responsibilities little ascertained. The Apostle's first letter shows that he felt the imperfect condition in which he had left the 'devout Greeks' his converts, and that he intended to return as soon as possible; an intention which the second letter proves to have been frustrated.

Acts xvii. 4, 5.

His letters on this occasion:— the first letter.

In this position of events it is full of interest to mark what the Apostle does not, as well as what he does say; and especially in the second letter. In the first, little might be looked for beyond sympathy, congratulation, and words of encouragement. It could not be expected that in such an Epistle S. Paul would enumerate, at all events he did not, the points on which he had instructed them already; for it would not only have been beside the occasion, but might have implied that the Thessalonians had not fully accepted or appreciated those rudiments of the faith. Then the special grace of the Divine Spirit among them would, assuredly, supply largely 'that which had been lacking' in the Apostle's

1 *Thess.* i. 5.

absence. But these considerations cannot all apply with the same force to the second Epistle, written when he knew he was not going back to Thessalonica. That seemed to afford an opportunity to say something both as to the doctrine and discipline of Christ among them. But what is the fact?

Omissions in the letters: (chiefly the second).

It might have seemed of the first importance to the new believers to define their own principles of order as a community; but yet we find that the Apostle says no more than that as 'touching the brotherliness' they were already sufficiently 'taught by God:' alluding both to his own teaching orally among them, and to the presence of the Spirit. As to the Apostolate he had exercised among them, or the forms and rules of Baptism, he says not a word: his allusion, if it be one, to the Eucharist is such as only calls to remembrance known duty, but adds nothing[m]. New converts would also naturally have valued from the Apostle some account of the relation of the Gospel to previous dispensations, or some testimony to the Incarnation, the Nativity, and events in the wondrous earthly life of Christ: but again there is nothing said by him now, beyond a commendation of those who essentially followed 'the Churches of Judæa.'

τῆς φιλαδελφίας. *1 Thess.* iv. 9.

1 Thess. v. 18. *2 Thess.* iii. 6.

1 Thess. ii. 13, 14.

Moral Purity the chief subject-matter.

The topic which fills his mind is not the historical or prophetical outline of the Faith. His Gospel here begins, if it may be so expressed, at the Resurrection more than the birth of our Lord; that which Apostles witnessed rather than the shepherds; and is instantly filled with the thought of His promised

[m] See Appendix, *Epistles to Thessalonians.*

1 *Thess.* i. 10. *Acts.* xvii. 3.

second coming, and the abiding of His Spirit until He appears. And the main object, the substance of the first Epistle apart from the apologetic and explanatory passages, no doubt is purely ethical. His one Apostolic hope, expressed urgently throughout, is that a strict social purity may distinguish his converts from those 'Gentiles which know not God,' and who, in losing true religion, had been destitute of all moral good. This is what was to have been expected, and this is what we here find.

1 *Thess.* iv. 5.

The Apostle's appeal to Christ Himself, in behalf of Purity.

1 *Thess.* iv. 1, 2.

An assertion that they who were worshippers of the true God must be 'holy,' and that that was His express 'will concerning them,' is made in this Epistle too with all the solemnity of a direct appeal to Christ Himself; 'I beseech you by the Lord Jesus.' A moral boldness like that of John Baptist, a courage in looking forward to the day of judgment which reminds us of S. Peter at the Pentecost, together with some echoes of the prophetic words of Christ Himself, as to His Advent,—such, no doubt, are features of the first Christian Epistle which strike every reader. But the simple Apostolic basis is, that the Gospel of God is inseparable from Moral Purity. The Doctrine of this Gospel here briefly affirms,—that there is 'one living and true God,' Whom we must 'purely' serve in His Son Jesus Christ, through the Spirit Whom He has sent; and that there is an organization as of 'a brotherhood, which God taught by His Spirit,' implying duties of the subordination of Christians to those who were 'over them.' But the main work of

1 *Thess.* ii. 19, 20. 1 *Thess.* v. 1, &c.

This is his basis of teaching.

this Gospel is a 'patient and holy waiting' for the end, the Judgment in Righteousness. ὑπομονὴ τοῦ Χριστοῦ.

Now the Second letter closely corresponds with the first in all these respects; but it has a more definite outline of the Christian struggle with departing heathenism. Both Epistles resemble S. Paul's address to the Athenians, rather than that to the synagogue in Pisidia, in making no allusion to the law or the prophets;—(unless there may be, in one place, a memoriter glance of an indirect kind at the prophet Daniel, who however lived among Gentiles). *The second letter; and its peculiarities.* Comp. *2 Thess.* ii. 4, *and Dan.* xi. 36.

In this Second Epistle, then, S. Paul calls to mind that when he was among the Thessalonians he had taught them much, which he does not here repeat, as to the prospects of the Gospel, and the pagan overthrow. The uncertainty of the time of the advent, the previous removal of the Jewish polity and priesthood, and the changes to be expected in the Roman Empire, had all been spoken of, as was natural, in connexion with prophecies of our Lord Himself. He now repeats this, though in necessarily guarded terms[n], as if he meant to be unintelligible to those who had not been orally instructed by him. This inspired prudence is apparently intended to restrain undue excitements, and teach the Thessalonians that the course of the Gospel would be prepared by Providence. *Reserve in this Epistle.*

At a distance from the venerated centre of Jewish worship in Jerusalem, the Thessalonians were naturally less impressed than Jews would have been with *Special teaching in it,*

[n] See Appendix, *2 Thess.* chap. ii.

its august destiny, and they expected its overthrow with impatience. The circumstances of the world and the Church seemed urgent, and the new believers could not understand delay. The measured grandeur of so Divine a judgment as the fall of the ancient people of God scarcely affected them with sufficient awe. And it is the Apostle's aim at this moment so to write as to hold their minds, as it were, in a state of thoughtful transition. His unwillingness to deal with matters definitely as yet, or treat anything as permanent, is very significant. 'The Spirit suffered him not' seems the inevitable explanation of his here 'holding back,' as we know he did in so many other respects.

ὑπομονὴ τοῦ Χριστοῦ. 2 *Thess.* iii. 5.

as to the fall of Jerusalem.

His position towards them is this: 'You have the Christian facts: you know what I taught when among you: the presence of the Spirit is with you, and your natural conscience is aroused to virtue. You must wait[o].' It is impossible to follow his continuous sense throughout, without feeling this. Not a definition, therefore, does he give, as to doctrine, or ritual, or even morals. The Roman heathenism around them is waiting for its doom. The tyranny has culminated, and all abominations have exceeded even the experience which the Apostle had had in Asia. He sees around him in Corinth (where he was writing) the worst forms of the evil; though in the Galatian and Phrygian provinces too, which he knew so well, nothing could be much more revolting than the immoral prostration to the imperial

2 *Thess.* ii. 5.

The nature of the crisis; and its demand of patience.

[o] See Appendix, 2 *Thess.* ii.

idolatry. To 'do contrary to the decrees of Cæsar' in religion was so unpopular, that the imputation raised a fanatical cry against Christians.

δογμάτων Καίσαρος. Acts xvii. 7.

By those 'decrees' the Emperor's statue might be anywhere set up for worship, and thus would be brought to a climax the heathen resistance to monotheism. There was even a rivalry among the cities in zeal for this degradation, which was not unaccompanied by the obscenest rites. It was not ten years since Caligula had aspired to place his own image in the temple of God at Jerusalem—a kind of defilement which was again anticipated [p].

2 Thess. ii. 4.

Nor was it an imaginary fear; and believers in Christ therefore are taught that they must not fail before the assault of the enemy. The Divine mystery was energizing in the midst of evil, held in check by Providence in many ways, both political and moral [q]. But a great probation was going on, and nothing might be unduly hurried. The fall of Judaismand the utter confusion of heathenism must be moral events; and the triumph of the Gospel must so follow at the Coming of the Deliverer.

The mystery 'worketh of evil:' (τὸ μυστηρίον ἐνεργεῖται τῆς ἀνομίας).

For that triumph was to be the supremacy of goodness, the reversal of the immoralities of ages. And therefore with the utmost energy the Apostle reiterates the demand of righteousness and purity among the Thessalonians as followers of Christ. It is this which is his one subject. He requires, in a tone far exceeding all that he had thus far used, implicit

The moral triumph expected.

[p] Lect. VI. p. 187.

[q] See Appendix, *in loco*, as to the 'mystery;' and God's Providence at work concerning the *ἀνομία*. Note D.

2 *Thess.* ii. 15; iii. 6.

obedience therein to the traditions of Christ 'which they had received of him;' once more he claims their submission to his Apostolate, and commands them to suspend from their Society any irregular and dissolute persons who rejected his holy message.

ἀτάκτους: comp. 1 *Thess.* v. 14; 2 *Thess.* iii. 3, 6.

This is precisely what emerges in all its simplicity from the facts as they lie before us in this second letter of the Apostle. His mission is 'to turn men' from baseness to goodness, from false gods to the true. This is the first element of the conversion of the world; 'this the will of God, even your Sanctification.' They could only be 'sanctified by the Truth.' There is no turning of fallen conscience to virtue, without a turning from this world's idols, 'to serve the living and true God.'

IV.

IV. Assuredly then we find it was no mere dogma to which S. Paul had devoted his life, when he sought to lead men to God. If it had been a speculation of the schools only, if a matter of real unconcern, a question, whether men should have an opinion that there were several gods, or only one, most certainly a conversion to monotheism had been worth no Apostle's toil. But it was a simple fact, that the Moral Conversion of the Thessalonians turned wholly on this.

Monotheism not a speculation.

Such was our historical beginning in Europe. The mission of the Apostle was beforehand declared by Christ to be,—'to turn men from darkness to light, from the power of Satan to GOD:' and it was so. And it was the fulfilment of the work of Jesus Himself, Who came 'that He might bring us to GOD.'

Its inculcation, a primary work of the Apostle.

It was the only possible thing to begin with, among ruined nations; as it is also the real end of all existence, that 'God must be all in all.' The Apostle's own conversion from a hard and worldly Pharisaism had taught him that he was morally raised only by 'light from Heaven.' His knowledge of God had now become intense, close and personal. All that he had perceived of religion as Saul of Tarsus, had been but the outer framework of truth, as recognized here on earth: his conversion opened his eyes to another world. His knowledge of Jesus was such a revelation, and to him as truly as to the elder Apostles, Jesus 'had shown the FATHER.' He had learned to pronounce with a meaning, unutterably beyond all that he had known before, that overwhelming article of a holy Faith, 'I believe in God.' Nothing can be done with any man till he has known this. This solemn act of Faith is the beginning of all reality in Religion.

Moral contrast of Monotheism and Polytheism.

And this Faith was sanctifying just in proportion as it was real; while all forms of earth's idolatries, whatever else their character, had been found essentially impure. The moral contrast is a fact. Polytheism had many phases, but it constantly dissipated the noblest aspirations of man. Polytheism always deifies, and then worships, greatness,—any greatness —and that of itself is vile. For greatness which is not goodness is essential evil. And, theory apart, the worships of the old world all demoralized the worshippers. Idealized men, or passions, or virtues,

or powers,—gods of the old world,—what were they all, but the world itself magnified? what but partners with us in the dread hierarchy of this sad present life? Evils of our lower plain were all reflected by heathenism into the overarching sky of successful might, and there adored. Calm goodness had no place in the Theodicé. The action and existence of such 'gods' seemed but a 'war in the heavens;' and goodness and justice unknown.

This had been 'God's controversy' with Israel.

The Apostle saw then in 'light from Heaven' what the state of men had been universally, and how Conversion to God was the one need of mankind. He knew that the controversy morally waged in Israel for ages had been this. That people had yielded to 'the abominations' of Canaan, Tyre, and Babylon, and lastly, of Roman power and pride. Chemosh and Ashtoreth and Molech and Remphan in the old time, differed indeed from the Herodian secularity of a later day; but they were all impure, and denounced as such by prophet after prophet, from Elijah to the Baptist.

All impure.—For think of the searching energy of the true thought of GOD, and see how the philosophy and the fact correspond. Has your moral nature ever turned to this,—the conviction that the Eye of searching Purity is directly on you?—about your path, and about your bed?—your constant Watcher, whether you wake or sleep, whether you speak or are silent? close to your eye as you gaze, close to your breath as you breathe, close to your thought as you think?—'I believe in GOD!'

And the nations around Israel the Apostle perceived

to be all involved in this guilt, even alienation from God. If Israel's formalism had been an inward denial of the truth of God, the Gentile sensualism had been not less, but more infidel. 'They did not like to retain God in their knowledge' is the solemn testimony against them. The annals even of the Religions of heathenism would be but the record of incredible orgies, all horrible cruelties and crimes, and indecencies insulting human nature itself in her most sacred instincts. There could be no hope for Israel, no hope for the world, but in entire conversion to God, and so to Goodness.

This, the condemnation of the world also.

Ezekiel xxxvi. 38.

This, and this only, purifies the aims and ennobles the whole bearing of any man. To hold high and constant communion with Him Who is above us—the Supreme, the Pure, the Everlasting; to know that for us there is a Sympathy ever true, whenever we are right—a Justice ever ruling all with love; to know that we have personal nearness to the 'Father of spirits,' and live with Him,—this is Religion, this the pure beginning of Holiness, the basis of Christianity. You may talk, you may speculate, you may dogmatize easily, without this; but you are pretenders only, you do but beat the air. Religion and Conscience being separate, you have no faith, no life of Goodness.

How the approach to God may purify us.

And had it indeed come to this, that that vital seed of good had to be sown as if afresh in the world that God had made? Yes: and 'the Sower was the Son of Man.' For never until He came to us from the invisible, and showed the certainty of a

Christ came 'to bring us to God.'

world beyond this present, was it possible largely to revive in our nature the true thought of the Invisible Lord of all. 'The Only Begotten Who is in the bosom of the Father hath declared Him.' He so declared Him that countless hearts of men in fact soon awoke, responsive to His call. The message from the lip of Jesus, 'I come unto you from the Father,' the same message of His Apostle, 'grace from God the Father through Jesus Christ our Lord,' was as the seed of an incorruptible life to man. Never at the mere bidding of an earthly teacher, had Thessalonica 'turned to God from idols, to serve the living and true God.' A Heavenlier call was needed, the voice of His Son 'Whom He raised from the dead, even Jesus.' Europe had never 'come to itself' and returned as a prodigal to the Divine Father, but through faith in Him Who stirred the moral memories of a higher home, a paradise for man, and taught a new reliance on the love that was there to be found. Farther and farther the whole world had wandered away, until in most marvellous love HE came, True 'Light from heaven above the brightness of the sun,'—'I am JESUS;' and then, as never before, was man 'brought nigh.'—Ere long, the whole darkness we know must pass; while nations recovered of their blindness 'arise and are baptized.'

S. John xvi. 28; xx. 17. 1 *S. Peter* i. 23.

He alone has power to do it.

Seems it to any that we assert an enigma to them, when, with all the facts of the past on our side, we thus boldly include in one formula, true Faith in God and the Moral elevation of man? We cannot shrink from it; for the only possible beginning of a

Gospel is here. Law had often grown strong, and often been wise and pure ; but never had any power to make man righteous. It was a rule, but there was no gift in it of a moral vitality. The millions had done their utmost to unmake their own humanity, and destroy the image in them of Him Who had formed them for Himself. And no earth-born philosophy and no earth-bound virtue had spontaneously risen up to work the change ; when 1800 years ago the line of Christ's saints began, and the life of Sanctity shed forth its quiet penetrating light. It was His doing alone, the First-Born condescending to His 'brethren :' 'I am come that they might have Life, and have it more abundantly.' *Gal.* iii. 21.

Thus far, then, our problem proceeds to its solution. The future advance of the moral Renewal remains to be examined. If we seek the Christianity first taught by the Apostle of the nations, its ethical ground is here,—a return to the true God and to Holiness, by faith in Jesus, and love of Him, Who had come to us from the invisible.—O mighty and most sure beginning ! its development yet to be traced through all the lines of human probation. To spread abroad that holy faith in Him, S. Paul's entire life was now given up. From the hour he first 'saw that Just One, and heard from heaven the voice of His mouth,' the 'love of Christ constrained him.' And again, from that night at Troas, when he beheld in vision the man who cried for help in Macedonia, a shadowy hand beckoned him onwards and onwards *Power of S. Paul's Christianity now appearing.*

to his work for God, and for Him Whom God had sent. Nothing could stay his longing to bring men to 'Jesus Christ the Righteous.' And O how mysteriously gifted was this earnest preacher, even from the first, to make others feel what he had felt; for 'the word was with power!' The love of Christ that was in him went forth to those who received his message; and converts soon found themselves in the same moral atmosphere as himself, influenced strangely by the same Spirit, touched by the same growing longing for Holiness and Christ.

The future that was before the Gospel.

It is a marvellous assemblage of men surely, standing as they then did in the midst of, yet apart from, the surrounding heathenism of that sinking empire of Claudius and Nero,—Paul and the converts of his Apostolate, everywhere looking heavenward for the Deliverer,—like to the men on Olivet a generation before, who saw the bright fringe of the last cloud that received the Lord out of their sight. Like them too we know they waited for His return, waited long; and at length the trance was broken by angels whispering in the spreading Churches that a mighty work of the Spirit was first before them, the work for God, and holiness in the whole earth.—'Why stand ye gazing?' 'the End is not yet:' 'is it for you to know the times and seasons?' Move on in prayer to your Future, children of Christ and heirs of the Apostolate He gave, and again the promise shall have Divine fulfilment, 'Ye shall be endued with Power from on high!'

LECTURE III.

Ὁ δεύτερος ἄνθρωπος ἐξ Οὐρανοῦ.

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1. THE NEW LIFE FROM HEAVEN.

2. 'POWERS OF THE WORLD TO COME' MANIFESTED.

3. MORAL QUESTIONS URGENT FOR SETTLEMENT.

4. THE ADVANCING, AND THE WAITING, OF S. PAUL.

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LECTURE III.

THE NEW LIFE FROM HEAVEN.

The first man is from the earth, earthy: the Second Man is from heaven. And as we have borne the image of the earthy, we shall also bear the image of the Heavenly.—1 Cor. xv. 47, 49.

I. THE first advances of the Gospel have been seen, as we looked back on them, to have been marked by a kind of vital activity which indicated at once the presence of the higher life. Its farther progress does not appear, any more than its beginning, to have been made by the methods of investigation and examination, which seem so natural to us now. We may easily attribute even to miracles[a], in the ordinary sense of the term, more influence than they actually had in the establishment of the Faith. It was still a new Life that was announced, and, in this place and in that, men simply began to live it in companies. Another order of things was rising, as from an inward spring, 'a Power of God.'

I. *Vitality of the Gospel, at the first.*

συνελθόντων ἡμῖν, *Acts* i. 21: compare iv. 23; xv. 22.

As S. Paul at Thessalonica had not won converts by assertions or by arguments alone, so he appealed subsequently to their experience when he said, 'our Gospel came not to you in word only, but in power and in the Holy Ghost.' An intense faith was the rapid consequence. And when we look at the next of the Churches which he addressed, viz. that

1 *Thess.* i. 5, 6.

πληροφορία.

[a] See *The Bible, its Interpreters, Prophecies, and Miracles*, pp. 173–242; and *Sermons on the Miracles* (in Preface), Hayes, 1868.

1 *Cor.* i. 6, 7; ii. 4, 5, 13; iv. 20.

of the Corinthians, we equally learn that the 'testimony of Christ was confirmed among them,' not by eloquence, persuasion, or formal proofs, but by extraordinary gifts of the Divine Spirit. 'The Kingdom of God was not in word, but in power.' Thus the supernatural visitation to Church after Church is declared to be equal to that which had been first known in the 'Churches of Judæa;' and we may think of Thessalonica and of Corinth as having had 'mighty comings of the Spirit,' as truly as Jerusalem had had her Pentecost, 'filling the house' where the disciples sat.

It is a Power.

A Pentecost spread through the Churches.

A Pentecost for every Church seems at first summarily to account for the facts presented to us, as nothing else can. This is no hypothesis; it is the plain assertion of S. Paul. The same Epistles that assure us of the existence of Christianity, acquaint us, beyond doubt, with this peculiarity of its early days. We may not be able to explain to ourselves all that we read of the gifts then mentioned as common: but since there must have been something to account for the actual successes of S. Paul's preaching, we must needs look to these wonderful signs of vital power, which indeed are alone suggested. And then, we must add, they are wholly accordant with that profession of higher than earthly aims, which the Gospel put forth.

The Primitive Gifts are facts—though so frequently inscrutable.

The interior action of this new Life, the life of God in man, proved to be, of course, beyond the discernment of natural reason; all life, natural or spiritual, being so greatly hidden, and learned, we must remember, by our living it, rather than as a formal

lesson. There were gifts of the 'Spirit of life from God,' the very names of which we now scarcely understand, which did their work at first, as signs and facts of the new creation: and yet they are not to be identified with that creation; for even in mentioning them, the Apostle tells us that some at least were meant to 'pass away,' while the moral work which they certified would remain.

History of the first six years at Corinth may be seen in the two Epistles.

What that work had become, six years after S. Paul wrote to the Thessalonians, we may greatly gather from his Corinthian Epistles then written. Years they were of the deepest import. By that time S. Paul had again traversed Asia Minor, and revisited Jerusalem, as well as spent much care on the Christians of the two great cities, Corinth and Ephesus. In his letters to the former, he refers to scenes of activity through which he had passed, and of which no record remains except his casual allusions; which just assist our conception of the manifold perils and the wide success of the Apostolic work.

2 Cor. vi. 4–10; xi. 23–31.

We will next, then, confine ourselves to these letters to Corinth, and the position they occupy in the development of the Gospel by S. Paul[b].

1 Thess. iii. 1. *Acts* xviii. 1.

Brief stay of S. Paul at Athens.

The Apostle had originally come to Corinth from Athens, guided doubtless by a Divine wisdom; for he does not appear to have been obliged to leave the city of philosophers. Evidently it offered no sufficient sphere for his zeal. Once the centre of so much intellectual life, Athens was then pausing midway between the activity of the elder times, from Socrates

[b] See Appendix, *Prefaces to* 1 *Cor. and* 2 *Cor.*

onward to the Roman conquest, and its literary vigour in a generation later than S. Paul, when Aristides and Quadratus presented their Apologies to Hadrian. Tolerant of everything, worn out in conscience, feebly inquisitive, indeed, but only for the next sensation, the Athenians would seem to have then foiled even the eloquence of an Apostle. As for the once-famous cities of Peloponnesus, Sparta, Argos, Elis, Mantinea, and the rest, reduced to villages or to ruins, they had nothing to detain him. Corinth was in every sense the commanding position. Thither the Apostle hastened as to an Acropolis for the Gospel.

The Church of Corinth founded by S. Paul.

With difficulty had Corinth risen from its hundred years of desolation. But Cæsar had colonized it, and at length wealth, arts, and commerce flowed in. It had even a claim to be called a second Athens, as a rival in philosophy. Its moral condition, no doubt, was infamous[c] even among the heathen; and proportionately great was the struggle to plant truth and righteousness there. Amidst unnumbered difficulties S. Paul founded a 'Church,' partly Jewish and partly Gentile; and in obedience to a heavenly vision he remained there, instructing and forming his people, for more than two years and a half, and seeing the Divine sanction on his work in the wonderful gifts of the Spirit. From such a beginning what might not have been expected?

Acts xviii. 9, 10.

Suddenly however, S. Paul was obliged by rising persecution to leave Corinth, (just as he had left Thessalonica), with his work much unfinished: and,

[c] Κορινθιάζειν—a proverbial term.

three years later, the confusion which had arisen in his absence obliged him to write. He heard that the Gospel was morally degenerating at Corinth. It was in danger at least of growing into 'all things are lawful for us'—a perverse untruth which he proceeded to deal with in a spirit of mature wisdom, which all but the most obstinate must have recognized. Happily we are able, in the letters which the Apostle now wrote, to see the practical life of Christianity in those early days, and learn his treatment of it when it showed signs of feebleness; though the first beginnings of the Spirit's life in the Churches had been so sacredly veiled.

Confusions after S. Paul's departure.

1 *Cor.* vi. 12; x. 23; comp. xiv. 26.

While staying in Asia, S. Paul had had much opportunity of judging of the working and growth of Christianity all around. Apollos, who had left for Corinth before S. Paul came to Ephesus, had there been wrongly administering Baptism to certain new believers, (omitting the name of the Holy Ghost); and the Apostle's first care was to revise this, and perform the Baptisms at Ephesus more perfectly. He heard that some irregularity soon followed the arrival of Apollos at Corinth also, and that there came divisions and rivalries in consequence among the teachers. S. Paul instantly rebuked them, adding the warning that these schisms were contrary to their very Baptism as Christians if rightly performed. Was this, he indignantly enquired, the 'putting on the new man' in Christ Jesus?

Acts xviii. 24, 25, 27; comp. xix. 1–5.

S. Paul's experience at Ephesus, and elsewhere, as bearing on his directions to Corinth.

We noted in the Epistles to the Thessalonians no allusion at all to Baptism: in this to Corinth it

seems the first thought. In the Thessalonian letters the Eucharist is, at most, included only in the command to keep the Apostle's 'traditions' received from Christ; but here he tells the Corinthians distinctly of what during his two years' ministry among them he had[d] 'delivered unto them from the Lord Jesus,' and then he describes the institution of the Eucharist, and promises more fully to regulate its celebration when he comes. Thinking of their Baptisms, he is filled with awe at the desecrations of partizanship, and is relieved to think that others had generally baptized at Corinth, and not himself, he having kept rather to the terms of his Divine commission, 'to preach.' As to the Eucharist, he is deeply distressed at their imperfect celebrations, and bids them pause till he should give a more exact ritual. But he warns them of heavy judgments, if they continue certain immoralities.

2 *Thess.* ii. 5; iii. 6.

1 *Cor.* xi. 2, 23, 34; (comp. here παρέδωκα with 2 *Thess.* παράδοσις, and the confusions in both Churches).

Acts xxvi. 18.

His teaching as to Baptism and the Eucharist.

Now if we view side by side the early teaching at Thessalonica, and that to the Corinthians, and remember that the two teachings were separated only by an interval of a few months at most, we learn indirectly in the latter, much that must have been the oral instruction in the former Church. Thus we identify the Baptisms and Eucharists here, with the 'traditions' and what the Apostle had 'delivered' there. The Corinthians are spoken to as 'babes in Christ;' but the Thessalonians also as recently converted by their 'father' in the faith. The Baptisms, in the letter to Corinth, implied real

The same at Corinth and at Thessalonica.

1 *Thess.* ii. 11; 1 *Cor.* iii. 1. 1 *Cor.* i. 13.

[d] Lect. II. p. 57; Lect. V. p. 170.

relation to the Crucified; and so also the Eucharist. And this throws light on the confession to the Thessalonians, 'of Jesus Whom God had raised from the dead,' Who is united with those whom He 'has delivered from the wrath to come.'

ἐσταυρώθη, ἐβαπτίσθητε.

1 *Thess.* i. 10.

References, then, to Baptism and the Eucharist seem prominent in these Corinthian Epistles, just as the owning of the One True God, and the holy obedience to Him in Christ, stand out in the addresses to the Thessalonians. But there is no real difference; for the Apostle's attention here to these 'Sacraments,' as we call them, arose from his anxiety to secure Holiness among Christians. And thus, speaking generally, the teaching is in both cases the same. He appealed also to what 'they knew' from him already; and therefore he gave no fresh explanations or definitions; so much so that, had there been no need of moral rebuke, it seems as if Baptism and the Lord's Supper might not have been openly referred to in the Corinthian letters, any more than in those to the Thessalonians.

Moral occasions of this teaching.

1 *Cor.* xi. 17.

There were, as we have intimated [e], certain subjects brought definitely to the Apostle in connexion with Corinth for his decision; before however we consider them, we should complete a general view of these Epistles, illustrating as they do the growth of Christianity notwithstanding all defects, in the face of both heathenism and Judaism, a growth of a very significant kind.

The living society of Christians, at Corinth and

[e] p. 75.

elsewhere, had been in contact with the living society around it, Jewish and Gentile, for six years, as we have said. It seems impossible to overlook the tone of increased confidence of S. Paul towards the once formidable and still irritated synagogue, as well as with the philosophers. Much had passed since he had left Corinth to show the Apostle how the Gospel was striking its roots in Asia Minor, his former sphere, as well as in Europe, in a way scarcely to be accounted for on ordinary principles of probability and experience, and surely attesting its own divinity.

Tone of S. Paul at the time of his writing to Corinth.

The truth had been preached to people of widely different degrees and kinds of civilization, so that, humanly speaking, the task of keeping up the teaching, even when a good beginning had been made, would have been one of well-nigh insuperable difficulty. The supernatural gifts which accompanied the first missions would seem to be, again, a plain, perhaps the only, explanation of success. With the active powerful life of the world going on all around the new Churches, could anything but the Divine life sustain them?

Intercommunion of such Churches would give but little help, and would often be impossible. In Cappadocia and Paphlagonia, in Lycaonia and Syria, and even Phrygia, the local tongues were still spoken by the common people. From Lydia, Caria, and parts of Galatia, they had disappeared, and given way to an imperfect Greek. In places of renown, Pergamos 'the famous' with its grand library, Sardis 'the celebrated,' Smyrna 'the most fair,' all within reach of

Ephesus where S. Paul had been living, the metropolis, 'the eye of Asia,'—what various and special obstacles would be presented to the spread of the Gospel. The extremes of luxury and of coarseness, of superstition and of philosophy, had to be Divinely met. Most observable it is however that no effort was made all this time by philosophers seriously to understand, or oppose, the Gospel and its growing societies. Literally in the spirit of the brother of Seneca, then at the head of the Achæan province, they 'cared for none of these things.'

Silence of Philosophy in presence of the Christian movement;

It seems impossible to avoid the remark, as we proceed, that when philosophy passes by the consideration of Religion it always condemns itself. It proclaims its own incompetency to deal with facts, since it fears to enter a whole province of human life. From Tarsus to Ephesus indeed, from Athens to Thessalonica, the philosophies were but effete remains of once-energetic schools. The calm Apostle saw that they were fit for nothing but to die out. And they surely died. And after these six years' knowledge of the best and worst that philosophy could do among 'wise or unwise, barbarian, Scythian, bond or free,' the Apostle was able at the outset of his address to Corinth to throw down his challenge; 'where is the wise? where the disputer? hath not God made foolish the wisdom of this world?'

A self-condemning fact.

As to Judaism, the tone of S. Paul is not less confident and clear. Again and again he visited Jerusalem, but only to find the distance increasing between the advancing Gospel and his failing country-

Failure of Judaism before the Church.

men. Between the decree of S. James at Jerusalem and the times preceding the letter of S. Paul to the Galatians, what feelings had been rent asunder! what ground had been gone over! Reluctantly did the Apostle himself accept the result, as if weeping for 'his kinsmen' in the spirit of his Lord, 'O Jerusalem, Jerusalem!' But he had no hesitation. 'Where is the scribe?' he enquires with no reserve; though there is affection mingled with his confidence as he says, 'even to this day when Moses is read, the veil is on their hearts!'

Rom. ix. 1–3.

II. II. Turning from this general view, we now direct our thoughts to special aspects of the moral and spiritual life, which the state of Christianity in Corinth had called to S. Paul's attention. And happy it is for the Church of all ages that so much has here been recorded as to the renewal of our manhood in Christ, both in principle and in detail.

'Powers of the world to come' felt in the Church: (yet not all used aright).

And first, in principle.—It appears that the gifts of the Divine Spirit so abundantly bestowed, as we have said, for that renewal of the inner nature, the formation of the 'new man which is from heaven,' (gifts, which were so truly 'powers of the world to come,') were but ill-regulated and misused in Corinth after the Apostle's departure. Strong himself in the grace of Christ, the Apostle therefore enquired at once of the Corinthians,—'to what purpose had he led them to turn to the true God, unless they were now conforming to His will, and regaining His moral image? As surely as God made man at first in

1 *Cor.* iii. 9.

His own likeness, so the new man in Christ must also be God's workmanship, in holiness and righteousness before Him: He alone has a true knowledge of God who loves God; the gifts of His Spirit must be used, or they will be the condemnation of the possessors: they are the sacred Powers of the regenerate.'—Such is his remonstrance. 1 *Cor.* viii. 3.

Such powers are the need of our nature.

The Powers of the new life, the forces i.e. of our new nature, the 'new man which is from heaven,' are, as S. Paul sees them, the mighty means of a present probation for God; (our 'talents,' our 'pounds,' in one sense, our life-springs in another.) Had not new powers been emphatically the need of demoralized human nature[e]? Its old intermittent perceptions of virtue, its longings at times for good, its philosophies, doctrines, theories, all had availed nothing. And man had now really received this needed fresh life. But sacred powers unused or misused are not Religion. This was the principle to be urged. 'Your highest gifts and new endowments (says the Apostle to the Corinthians), must be subject to your wills, and morally controlled for God's glory, and the highest ends of goodness.' It was possible for Christians to be 'exalted above measure through the very abundance of the Revelations,' and then a 'messenger of Satan might be allowed to buffet them.' It was possible to be 'disobedient to a heavenly vision.' True, the Corinthian believers were gifted from heaven; but if so, they must now show that their gifts raised them to be 'new men.' The 'new man from heaven' was

1 *Cor.* vii. 37; xiv. 32.

But they must be used, morally.

2 *Cor.* xii. 7. *Acts* xxvi. 19.

[e] See Lect. I. pp. 10–30, and Lect. II. pp. 66, 67.

more than 'a living soul,' even 'a quickening spirit.' This was what Corinth had more fully to learn.

We must have 'power over our own will.'

And if there be any principle more than another distinctive of S. Paul it is this, that man in Christ has 'power over his own will,' a power which Christ renewed to us from God, a power inaugurated with all the marvels of a new birth, and given in order to re-touch and form our whole inner being. Philosophy knew of no such power, neither in its dream of Epicurean wilfulness nor of fate-bound Stoicism; for, apart from the Divine, there could be no such force. There is no power but of God. But even thus, to turn to the true God, and possess this Power as His gift, is not enough. It must be used aright by men themselves, for both body and soul.

The distinctive principle of S. Paul: and its philosophy.

We may better learn what this using of a true power is, by reverting to the essential union of Monotheism in conscience, and Righteousness in life, already pointed to, as asserted by the history of our race[f]: for the Apostle to Corinth deals with what we may dare call the philosophy of this oneness; or, as we have said (p. 80), the 'principle.'

The secret of all Goodness is in the Supreme, for by the necessity of the case there can be nothing higher or more perfect than He. In Him then, as Supreme, is Power as well as Good. And so, when the world 'departed in heart from the living God,' it departed from Good, and from the power of good. Well, then, might the Apostle speak as he does of the conversion of the world to God as the 'mystery of GOD,' the mystery hid from

[f] Lect. II. p. 62; V. p. 168; VIII. p. 293.

previous generations of men corrupted in all their powers. To be 'brought to God' is to find Power.

And thus the message of the Gospel, known and given by S. Paul to the Corinthians, becomes this: 'There is one God, the Father from Whom are all things; and we for Him: and one Lord Jesus Christ, through Whom are all things and we through Him.' The Supreme God, and the Supreme Saviour, Who gives power to come nigh to God, are alike proclaimed as 'known.' This knowledge of God must never be powerless where it is really 'received.' The power merely 'to know' is indeed a sacred gift, but it must go forth and become a power to do, or it is self-condemned as useless. Here in the Gospel of S. Paul we thus have the middle term between Monotheism and Goodness, even the effectual Power that comes from the 'Spirit of Christ' which He bestows, i.e. a gift supernatural.

Monotheism a moral power in Christ: Goodness is thus ordered, *S. John* i. 12. ἐξουσία.

The Apostle, be it observed, never represents the Saviour Whom he preached as merely teaching abstract truths about the Divine nature or our own. To 'bring us to God,' as 'made anew' in the image of God, is no philosophic elevation only: it always implies a Power[g]. Such power for us needs to reach also to a Life higher than the present, and unlimited by the grave. And so, since 'the new man is from Heaven,' it is 'life Eternal' to Know God, and Jesus Whom He sent. This opens to us yet further considerations.

S. John xvii. 3.

For as it was necessary that our Gospel should

[g] See Bishop Butler, Part II. c. 5.

deal effectually with that higher and eternal life which we crave, the knowledge to which it leads must be that which would not only sanctify our souls, but also deliver our bodies from the bondage of corruption—for our bodies are part of us. In other words, if the knowledge of God and our future life were to be available, or indeed any better than an opinion, or a philosophy, it must have power for our hereafter; and the barrier of death must be found to be such as may really be passed by us. The Resurrection of the Body thus becomes a necessity.

and asks a future life.

Knowledge of Christ means knowledge of the Resurrection.

This therefore is that 'knowledge of Christ' which stands next to the pure 'knowledge of God,' in S. Paul's theology, as he elsewhere says: 'that I may know Him, and the power of His Resurrection,' 'if so be I may attain unto the Resurrection of the Dead.' Whatever we really think has a power—but there is 'a power of God' in such a Gospel as this. Herein, says the Apostle to Corinth, Christ is to us not only 'Wisdom from God,' but 'Righteousness, and Sanctification, and even Redemption' of the Body,—i.e. a Moral Power and a Divine.

A Religion for man, without the supernatural, that is, without a Divine power pervading it for both soul and body, for the present and the hereafter, were a misnomer. Here is the principle. Nature alone can never rise above itself. As they only who have human life sympathize with things human; so also the spiritual alone discern the spiritual. We perceive, then, that it is only from 'heaven' we can have the new man. The discoursing of the mere

natural man as to things unseen and eternal is a blind talk concerning religion, and no more. 'What man knows the things of a man' (asks the Apostle) 'save the spirit of man which is in him? even so the things of God knoweth no one but the Spirit of God.' Here then we have the powerful principle of S. Paul, as to the Renewal of man in Christ. *1 Cor.* ii. 11.

It disposes of a thousand questions of the hour, when once the spiritual nature within us wielding its marvellous might has risen to these two thoughts of the unearthly and the future: the thought of GOD; and the thought, that 'in my flesh I shall see God!' And hence, in these Epistles to Corinth, not only is the truth of God asserted, as at Thessalonica, against all idolatry, chapter after chapter, but the impugned doctrine of the Resurrection of Christ and His people holds, as a principle, a foremost place. What, henceforth, can the idol temples and sacrifices of this world concern the man who has, for his moral foundation, 'communion now and hereafter with the Father, and with His Son Jesus Christ,' in the 'Power of His Spirit?' Well might the high-souled Apostle bid every one who shared this knowledge shrink from all defilement here, and hold his Christianity as truly a talisman to disperse from his pathway every possible obstacle of earthly evil. *Faith in the Resurrection, a power.*

Utter it with the Apostle's reality of faith, 'I believe in the Resurrection of the Body, and the Life of the world to come,' and it is a Power in full action. It rings through human nature as with the sound of the Archangel's trumpet, rousing the new man to his *The Apostle's realizing the Resurrection.*

new life in God. No vain boastfulness was it when S. Paul once exclaimed, 'I press toward the mark for the prize of the high calling of God in Christ Jesus.' Obliged, as he was in writing to Corinth, to the unexpected defence against objectors, both of his Lord's Resurrection and his own future rising, the magnificence of his vigorous faith suddenly bursts the bounds of restraint. It is no mere tradition, 'Jesus and the Resurrection,' no sacred word that he has just clung to as true; he sees it all!

'Then cometh the end!'—and he is rapt to meet it.
1 *Cor.* xv. Before him, in marvellous array, sweeps onward the stately future of the elect, and the heavens and the earth are in conscious commotion—the 'mortal putting on its immortality,' 'star differing from star' in
Vision of the end. manifold glories, moving upward to its rank in circles 'round the everlasting throne.' Then, lo, he descries in the midst HIM Whom he had once seen in 'light from Heaven,' 'Christ Jesus, the First fruits,' but 'afterwards they that are Christ's at His coming.' And—listen to his exulting words, 'we,' too, we rising for our lot, we 'shall be changed!'—Is it that, while so rejoicing, his faith is gifted to discern his own most special place near to his Saviour's side? Is it for himself that he already realizes the 'corruption putting on incorruption,' and the last victory won? No indeed, he speaks for us all, for the consummate Church in which we may be changed to His image, the image of the SON Himself, Who shall then give up the New Creation to the Father, 'that God may be all in all.'

III. It would be feeble resistance, at most, that Corinthian doubt or Corinthian philosophy could oppose to the Resurrection even as a doctrine, for there were types of it in nature all around; but in the presence of the Resurrection to Life and to God, thus felt in conscience as a principle, a 'Power of God,' what could opposition avail? And yet the struggle with the old world proved to be one of detail: and to this we must now turn. III.

Anxious questions of the present still remain.

Corinth was not conquered by this outburst of the Apostle's faith. 'The end,' which he saw so vividly, still tarried. And thus the faithful, while they 'comforted one another with these words' of S. Paul, had to gird themselves to the task of the present, as it lay before them; and indeed before coming ages yet unborn. In truth, the great moral life of the Gospel was then only at its beginning, its Power only arising to go forth. The prolonged process by which the renewed manhood should be raised, involved so many and arduous conditions, all interwoven with the probation both of the past and the present, that it was well for Christians if they could but get sure guidance as to the next step in duty, whether as individuals or societies.

The adjustment of the position of the Church and the world needed:

For until the Lord should indeed return, Christians and heathen would have in some wise to go on together. And how? Principles involved in the Gospel already would contradict much that was firmly established in the world. How were two civilizations, separate forces occupying as they would the same territory, the civilization of the decaying past

and that of the Renewed Life in Christ, to proceed? How were the habits and order of human nature to be changed so as to 'put on the heavenly?'

The details of the answer to any such enquiry would, as we shall see, be determined in many respects by the length of the interval likely to elapse before the close of this dispensation. Then Christians knew that in the Resurrection state there would be no marriage, nor property, nor labour, nor prospect of death; 'for flesh and blood would not inherit the kingdom of God, neither would corruption inherit incorruption:' and on the other hand, these were all around them here. If there were a remote postponement of the Lord's return, it was right that the Christian societies should know how, in these things, they were to intermingle socially and morally with 'the world,'—with men, that is, who were not Christian, and who had morally to hold the social position of heathen.

and depending on the length of time preceding the Advent.

It was not unnatural to think that S. Paul might give decisive instruction to Christians of that generation as to the time of the end. Yet Christ had distinctly warned His followers against forecasting the future. As to 'that day and that hour,' viz. the times of the end, 'no man knew;' 'not even the Son,' as man. So far from being surprised that an Apostle had no forthcoming solution for everything, we ought rather to recognize the exactness of our Lord's saying, that the Divine plans of the future could not be translated beforehand into the forms of human knowledge. The inspiration of Apostles implied not this. When God inspires human nature,

Knowledge of a future contingency pertains not to the creature.

The Apostle's conclusions oblige to no contingencies.

He does not destroy human nature. Christians, as we saw, first supposed that Christ would immediately return; next, that all the Apostles would first see death; and, after that, they acquiesced in later and later delays; since 'one day is with the Lord as a thousand years.' Very striking it is, however, that our Apostle was so Divinely guided that the words which he has written to the Churches oblige us to no special theory as to the future, but admit of meanings including many contingencies.

Practical guidance not withheld.

Practical guidance, however, for the use and direction of the power that was in them, the Corinthians had, such as the principles of their new life required. The questions inevitably raised (whether the interval were to be short or long before the Lord's return) covered, in fact, the whole extent of social morality and law. They concerned, to speak generally, the relation of the sexes, marriage, the condition of the family, single life, slavery, freedom, and most kindred topics. And the Apostle recognized that Christianity has a distinct teaching as to all these; while, on the other hand, he plainly assumed that[h] the world also has rights and duties of its own, so long as it remains a world.

—The same difficulties exist now:

It may assist our understanding of this whole subject, to bear in mind that the same questions are of the utmost interest to ourselves, and, notwithstanding the lapse of time, are far, in fact, from being solved. The world has philosophy, and law, and science, and art as of old, and still, as of old, lacks

[h] See this subject discussed in the *Church and the Age*, pp. 97–104, and 116–120; and in the *Analysis of Human Responsibility*, pp. 29, 30.

moral power. Schemes of so-called education, dead programmes of union, and speculations of much reform abound; but there is a deficiency of moral force; and what may be called the exterior morality of nations threatens to find a settlement in a strange and dangerous isolation from the individual conscience.

European separation from formal Christianity threatened:

The relations of the social system to the existing forms of Christianity in Europe are felt on both sides to be unsatisfactory; and there are not wanting those who would reconstruct society on law, set up utility as the one standard of virtue, and take the knowledge of physical facts as education. This is, of course, deliberately to ask a return to heathenism. And let us not deceive ourselves as to what appears imminent. Civilization is now hesitating, or scarcely hesitating, between two ways. It seems resolved to part company with that which has for ages passed as Christianity, that which has been, alas, 'without power' to quicken the nations. The question is not, at present, who is to blame for this paradox of our Christian civilization? If Europe should ultimately reject a form of godliness which, though useful in many things, has supplanted individual conscience by external authority, let us hereafter remember that the catastrophe followed, and did not precede, some demoralization of Christianity itself[i]. It will help us perhaps to analyse our position, if we look somewhat more closely into that state of things with which S. Paul was concerned when first advising the Christian society of Corinth.

Christianity, de facto, having been unfaithful.—

Heathenism then, as Christianity generally found

[i] Lect. II. p. 47.

it throughout the Empire, was based on a great concrete of tradition, the palæozoic formation, as we may call it, of an unchronicled past. The necessities of human existence always imply to some extent the same elements of family order, the father, the mother, the child, and the duties and relations, the wants and defences of the race. The rough hypothesis of human nature apart from Religion would thus seem at first to place the father supreme in the home, the mother as his servant, and the child absolutely at his disposal. At his will the mother might be dismissed, and the child put to death. That, to a large extent, was no doubt the idea of heathenism as Christianity found it.

What the necessary basis of Heathen society was.

And Christianity reversed this. It announced that the father is 'one flesh' with the mother, and that the child has a right to be 'nurtured for the Lord.' The contrast in the two social systems is entire: that of heathenism stands on a kind of tyranny without appeal, liberty of divorce, and infanticide without limit; that of Christianity is based on social and moral equality, the sacredness of marriage, and the duty towards children involved in education. The differences extend into a thousand particulars. The condition of the slave, for example, was such in the social system of the past, that he had scarcely any rights secured by law to himself, or in respect of his wife or child.

What the basis of Christian society now.

Enough, then, is evident to show the difficulty of Christianity at the outset in establishing social life on its own principles in a world constituted as

The inherent difficulty which lay before Christians.

this then was. The questions put by the Corinthians to S. Paul being as to these essential points;—On what terms were Christians to form families, marry, hold slaves, and recognize the laws and customs around them[k]? We see how they involved hard trials for Gentile Christians, and some special stumbling-blocks and 'occasions of fall' to Jews.

Ground of S. Paul's immediate social solutions.

S. Paul's answers to these enquiries, we shall mark, in every instance have reference[l] to his conviction, that 'the crisis is imminent.' We must understand—all depends on this—how they that had wives 'must be as though they had none,' since all their earthly arrangements, however careful, must be broken up. 'The Lord was at hand.'

First case: those already married.

As to those, then, in the first place, already Married under any existing laws, he decides that they are indissolubly 'bound to each other,' 'until the Lord comes.' If the Christian husband found himself allied to a heathen wife, the rule still was absolute: they must remain man and wife. Even if the one were a Jew and the other a Christian, it was just the same. Or, if the unbelieving spouse resolved to separate, the believer must wait for reconciliation, conversion, return, and in no case re-marry so long as they both might live, even to the end. Nor is this given merely as the Apostle's advice or opinion: it is of Divine authority[m].

Comp. 1 *Cor.* vii. 25, 26.

1 *Cor.* vii. 10, 11.

Second case: the unmarried.

As to the Unmarried, though there is not the same Divine obligation in the advice which the Apostle offers, he proceeds on the same principle, viz. the nearness of the Advent, to recommend them to remain

[k] Lect. VI. p. 194. [l] p. 88. [m] See Appendix, *in loco.*

exactly as they are. He makes but one exception, and that is in favour of those who were already Betrothed, and had no longer 'power over their own will' in that matter. In their case, they must not think it wrong to marry; they are quite free to do it. As to Widows, proceeding on the same principle, his advice is the same,—'remain as you are.'

οὕτως μένειν. See Appendix, 1 *Cor.* vii. 24, 25.

Addressing himself next to those who were Slaves he takes a similar course, advising them to 'heed it not,' but wait and do their duty as they were, as 'the Lord's free men,' till He should come. And then, for all classes, he adds the suggestion that there would be times 'of distress,' as the Lord had foretold, preceding the end; and Christians would wait for the Lord with the less distraction, the fewer earthly duties and rights they had.

Third case: as to masters and slaves.

Compare *ἀνάγκη*, *S. Luke* xxi. 23; 1 *Cor.* vii. 26.

There was one part of the subject, however, which was not covered by the advice thus given by the Apostle. It was a doctrine long cherished among the heathen, and widely extending at this time in the Roman world, that marriage might be wisely avoided. The profligate willingly adopted this, and philosophers and fanatics not unfrequently professed it. The historian (Strabo) mentions large sections of the community who avowed and practised it[n]. In the Oriental gnosis, which was gaining popularity in the

Fourth case: as to celibacy, and its Heathen principle.

[n] Lect. I. pp. 12, 13.—Athenæus, xiii. 7, regards a common abhorrence of the name of Wife, almost as a tradition of some of the old civilizations :—

οὐκ ἐτὸς Ἑταίρας ἱερόν ἐστι πανταχοῦ
ἀλλ' οὐχὶ γαμετῆς οὐδαμοῦ τῆς Ἑλλάδος.

A first marriage was a pardonable weakness; a second marriage to the heathen mind inexcusable folly. This passed on, as well as the Gnostic celibate, to the times of Christianity.

empire, marriage was pretended to be not only a spiritual hindrance but a material evil; and the Pagan celibacy alternated between the extremes of dissoluteness and the severest cruelty.

The Corinthian proposition as laid before S. Paul.

Nowhere had these notions become more revoltingly prevalent than in Corinth, with its gorgeous temple to Venus Pandemos, served by a thousand devotees of uncleanness. The doctrine of the time might be condensed in a single proposition, 'that it was good for a man not to touch a woman,' (i.e. in marriage,)—the direct contradiction of the original Divine teaching, 'it is not good that the man should be alone.'

γυναικὸς μὴ ἅπτεσθαι.
1 *Cor.* vii. 1.

No doubt the corrupt avoidance of marriage thus inculcated in heathenism might easily become an occasion for great irregularities among lax Christians, availing themselves of the saying, that the end of all things was near, though little apprehending the solemn fact. In reply to this proposition, S. Paul declares, that rather than admit so profane a doctrine, it would even be better to maintain that every one, as the Jews often thought, was bound to marry; or, as he expressed it, that 'every man should have his own wife, and every woman her own husband.' Considering the fearful state of morals in Corinth generally, and what had recently happened among themselves, he would even say as much as this, rather than encourage the opposite evil. He abstains indeed from affirming that marriage is obligatory on all, (though τίμιος for all,) because, the end being at hand, he would advise Christians to 'wait precisely as they were,' if able to do so

Rebuked by the Apostle.

1 *Cor.* v. 1; vii. 2.

with purity; but if there were, meanwhile, any danger of impurity, it would be an absolute duty to marry. *1 Cor.* vii. 9.

And thus the doctrine of the Apostle is briefly this. Marriage is God's gift for the life of families as long as this world endures; its outward forms and rules being in many respects left unregulated. The Jew who had so many prejudices, and already had sacred traditions on the subject, would here find difficulty. The Christian and primitive doctrine, being opposed to all Divorce, would also be hard for the Gentiles. The Apostle affirms that Marriage, legally contracted by any form whatever, is absolutely indissoluble except by death. On the other hand, he teaches that Virginity also may be God's gift, enabling those on whom it is bestowed to 'abide as they are,' without marrying, until the Lord comes. *Summary of the Apostle's teaching as to these subjects,* Comp. *Rom.* vii. 1–3 with *1 Cor.* vii. 10, 11, 39. *S. Luke* xvi. 18. *1 Cor.* vii. 7.

Not to be distracted by earthly things from a quiet waiting for the advent of Christ, this was the great happiness of believers, so expecting the Lord hourly. In bodily things and in spiritual, they would be the more unimpeded, the more ready. But as to the heathen notion of physical or moral superiority in Virginity itself, and not as a 'gift,' there is no trace of it in S. Paul, if intelligently read [o]. He every way condemns the Heathen and the Essene doctrine that 'it is good for a man not to touch a woman;' and, if necessary, he would affirm even the opposite. *and the Heathen view of Virginity.*

But there is a broad principle, which comprehends all these instructions of S. Paul, to *Principle which embraced his teachings.*

[o] Lect. I. p. 21.

which we must finally turn. The Christian civilization that was Divinely to rise on the ruins of the old world, and appropriate and elevate all its elements, was still to treat the old creation as that which had been sacred from the first, and, until finally removed, an 'ordinance of God.' Without this, the violation of natural goodness of old, the sinfulness of sin itself, would not be intelligible[p]. Unrighteousness is hateful, because it disturbs the foundations of God's primeval world. Human society, fearfully as it had failed, had for the time its own mission; so much so, that Christians, while holding to the principles of Christ, were bound, (so far as possible without surrendering those principles), to obey the laws of civil society, as having an independent sacredness of their own. This is assumed in all these practical teachings of S. Paul; a reverence for Human Society as God first made it, and as it still partly exists. Christianity must not deny the social organization which God has always conferred on human nature, but must elevate its individual elements, and wait, and look for the end[q].

Reverence for human society,

Coincidently with this philosophy, the Apostle intimates the real organization of the new life in Christ. While separating so greatly the old creation from the new, as to declare plainly in reference to these very questions laid before him, that in the Resurrection the distinction of male and female will not be what it now is, (for there shall be, as the

[p] Painfully illustrated in parts of Kingsley's *Saint's Tragedy.*

[q] See, again, the *Analysis of Human Responsibility*, pp. 77, 78.

Lord said, 'neither marriage nor giving in marriage'); yet, he says, there will be subordination in ranks hereafter, powers within powers, orders above orders, in various distinctions analogous to the present, and 'the man' is, in Christ, the head of 'the woman,' and the woman subject to the man; a parallel to which, he says, already is found among 'the angels'—(fulfilling Christ's words, that the 'children of the Resurrection' shall be 'as the Angels.') There is no greater invasion of the beautiful order of creation as God designs it, whether old or new, (for in the former there are types of the latter,) than in the forgetfulness or disparagement of the internal order of society now.

while preparing for the organization of the future life.

Cp. 1 *Cor.* xi. 10, and *S. Luke* xx. 36.

The tempter of human souls never whispered a more malignant falsehood to man or woman than 'ye shall be as gods.' To mistake the place and order of manhood or womanhood, in any of its degrees, is a fearful 'confusion.' It has cost man his Paradise once; and it would surely extinguish the fairest hopes of human nature, in its exile here, if ever the subordination which belongs to its ranks be so fatally confounded by the sophistries of the vain, that the young should be persuaded to forsake reverence, and say we will be 'independent,' and the women to forsake their grace, and say we will 'be as men,' or men forget their fear, and say we 'care not for God,' we will even 'be as gods.'

The due ranks of being are to be kept now.

Various and sacred are the gifts bestowed by God on man,—'powers' from Him, which if rightly used here will shine in their true lustre hereafter.

Theories of self-will and impurity they are, which would change the nature of the fair, the strong and the pure, or aim to reverse their relation: for any essential alteration, were it possible, would be the extinction of some glory whereby 'one star differeth from another' in the firmament of God.

IV. IV. Such, in some detail, is the Renewal of man in Christ which S. Paul taught the Corinthians amidst the difficulties which arose some years after their conversion. He earnestly wished, however, to visit his friends and teach them somewhat more, and promised, if possible, to do so. But his stay among them was a short one, after all.

Origin of the second letter to Corinth. The case was this. After writing his first letter to them previous to leaving Ephesus, he went to Macedonia intending to proceed soon to Corinth. Timothy whom he had left in charge at Ephesus, and to whom he wrote from Macedonia, hastened at once to the Apostle to induce him to return to Ephesus before taking his intended journey to Jerusalem. Upon this the Apostle wrote his Second Epistle to the Corinthians to tell them to prepare for a brief and somewhat hasty visit. This letter was taken from Macedonia to Corinth by Titus. Its first object was to reconcile the Church there to this alteration in the Apostle's plans, and gently remonstrate again with some opponents.

Some change in the tone of S. Paul. But we may notice in it a change of tone in one or two respects, on the part of S. Paul. First, he appears to contemplate, more than he had yet done, the possibility of his dying before the coming of the

Lord; (not perhaps more than that, because he also dwells on the thought of being 'changed'). Certainly, however, this Epistle seems the first place in which he expresses a wish, or preference, for death; and this gives a colour to the Apostle's remaining career.

A further opening of spiritual things.

Immediately following on this kind of surrender, if God might so order it, of the present for a future within the veil, we may perhaps observe another tone of spirituality in some other respects, seen for instance in such passages as 'the love of Christ constraineth us,' and 'henceforth we know no man according to the flesh[r].' Though in this Epistle he has no directions of a precise kind to add to his previous teaching, in doctrine or practice, he just gives us certain glimpses of further truths, without unfolding them. The personal longing for the Lord, which was becoming more and more urgent, made him begin to have something yet more of the martyr's feeling, in all his work. Everything for the time was resolving itself into a kind of deliverance.

Some truths now implied rather than written.

He had already spoken of the 'New Creation,' and he here refers to it again; but chiefly morally, and not to explain the mere doctrine concerning it. He glances at the great truth of our Reconciliation to God; but he speaks at the same time of our being reconciled to each other in Christ. He reminds the Corinthians that this reconciliation is wrought by the Communion between Christ and His people, the result of which is designed to be our attaining Divine Righteousness in Christ. Very wonderful

[r] Lect. II. p. 67.

words, surely, which he does not now enlarge. Some hints there are at the same time of his own work as an Apostle, implying a 'ministry of Reconciliation,' which would be a kind of priesthood[s]:—but he does not go on. He assumes more than he explains.

Earthly questions lost sight of, to some extent.

Notwithstanding the numerous questions distinctly treated in his former Epistle, we almost lose sight of them all in this second. His longing for the 'coming of the Lord' seems nearly to have become such longing for heaven, as if he now personally entered into the hope of 'bearing the image of the heavenly.' It was fourteen years since he had had a rapture which no words of his could utter; whether he 'was in the body or out of the body he could not tell,' but now he felt that 'absence from the body' would be welcome to him, as it would surely bring him to the presence of his Lord at once. May it not be a kind of sacred advance that has now been attained?

S. Paul is looking for heaven.

For he no longer seems to anticipate so much immediate earthly success of his missions, the failure of which had hitherto stirred many a remonstrance. Is not the Apostle in Macedonia, at this time, moving about in his work, more like a pilgrim guided in the wilderness by the pillar of cloud and of fire, thinking of his 'tabernacle being taken down,' and a 'building of God in the heavens?' To say all this to the Corinthians was better far for them, than if he could have told them what he had said he once saw in the 'third heaven;' for this was a true

[s] See Lect. VII. p. 236, &c.

secret of the Paradise of the sons of God, this the germ of that hereafter which is the ultimate meaning of all our Gospel, the fulfilment of the bright promise of Him Who 'came from God and went to God,'—'I go to prepare a place for you!'

It may appear, perhaps, to some, that the account of the Christianity taught by S. Paul at this time has still but little completeness. It certainly has nothing so definite in writing, as many might wish, either as to the Godhead which he adored, or the Mysteries of the grace in Christ Jesus. It does not minutely explain how the Apostolate, 'as in Christ's stead,' was to reconcile men to God. No precise theory of Atonement, or of the intermediate state, can be found; and no anxious enquiry—which is the true Church? The remark however is obvious, as has been said, that his Epistles here, as everywhere, assume that his own teaching had preceded his writing. We have the whole range of Christian theology implied, mixed up, indeed, with the incidental expostulations and memories of informal letters, but standing there as the subject-matter always. It is not for us to give incongruous additions to these Epistles, to make their verbal utterances, in our judgment, more harmonious with the present. All that we can say is, these Epistles were not everything known at Corinth, or inherited by us now. The Society founded by S. Paul was there, the Church which he had instructed personally between two and three years.

But his Epistle is not really incomplete in theology:

If the great Apostle thought fit to leave his teach-

and it is distinct in moral outline.

ing thus, with clear moral outlines written down, and the facts of the Christian life and story less distinct, or only expressed so as to be understood by the Church he had already instructed—was he not Divinely guided in this? To have written everything for the Christians at Corinth, at that moment, might have been to harm the cause of the Gospel there. The gifts of the Spirit, and the Apostolate among believers, supplied the spiritual need, if only Christians would 'yield themselves to God,' and wait and do His will.

After his grand and comprehensive attempt to regulate the internal morality of the Christian system, on the feeling that all was provisional, we cannot wonder that the Apostle should hold himself and his Corinthian friends in a kind of suspense. They had to practise what he had said, instead of speculating further; for 'they were not able to bear it.' They stand in expectation of the end, like men who hold their breath at some mighty catastrophe about to roll down before their eyes.—As for S. Paul himself at this crisis, he is not exulting at his successes. He tells of his 'trials and distresses' chiefly, 'his shipwrecks and troubles,' and his conviction that he yet has much to do,—together with a 'longing to depart and be with Christ.' He is like a mariner heavily toiling in a storm at sea, the stars clouded above him, his vessel moving on, the darkness scarcely clearing to the upward gaze, and he 'wishing for the Day.'

His position of suspense.

LECTURE IV.

Ἡ δὲ ἐκλογὴ ἐπέτυχεν.

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1. PREVIOUS QUESTIONS AS TO PROBATION.

2. *First Thesis:* 'ALL HAD COME SHORT OF RIGHTEOUSNESS;'

3. *Second Thesis:* 'AN ELECTION OBTAINS IT IN CHRIST;'

4. *Third Thesis:* 'THE REST ARE BLINDED.'

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LECTURE IV.

PREVIOUS QUESTIONS AS TO PROBATION.

The election hath obtained it, and the rest were blinded.
ROMANS xi. 7.

I. WE are following the great career of the Apostle of the nations, and marking how his teaching expands. I. *S. Paul's position further examined.*

S. Paul's second letter to Corinth preceded his arrival by a very few weeks, his whole stay in Greece at this time being but three months. Having there accomplished what he intended, and completed his arrangements for his visit to Jerusalem which he regarded as important, he sent forward to Troas his friend Timothy and some Ephesians who were with him[a]. His messenger Titus who had preceded him to Corinth, he there 'left behind' for a mission in Crete, and then went northward to Macedonia and so passed into Asia, rejoining the Ephesian party at Troas. But before making and carrying out these arrangements, and while Timothy was still with him in Greece, he wrote an Apostolic letter to the Christians in Rome whose instruction he was unwilling to delay as to some of the grave questions then opening on Christianity and even pressing for solution. His right so to teach the Romans *Questions waiting for solution.*

[a] See App., *Preface to Romans.*

he claims at the outset, on the ground of his Divine
ch. i. 1. Apostolate. This letter was sent by a trusted mes-
Rom. xvi. 1. senger, a deaconess of Cenchrea.

There was no difficulty in addressing the Epistle; for, though the Apostle had never been in Rome, some of his friends had just gone there. During his five or six years' residence, at Corinth first and then at Ephesus, from the time of the decree of Claudius banishing the Jews from the capital, to the later edict which gave them favour [b], S. Paul had continued in intimate friendship with Priscilla and Aquila, persons of some influence, who had formerly lived in Rome, and now returned there. By them he would naturally have been informed that the growth of Christianity in the Imperial city dated from the Pentecost, when 'strangers of Rome, Jews and proselytes' visiting Jerusalem, had there heard the preaching of S. Peter. The earliest Roman Christians thus having been Jews, must have found their religious association greatly broken up by being scattered more than once from their Roman homes; and this may account for S. Paul's not writing to them as a 'Church,' but 'to all that be in Rome,' that is, all believers there. The existence of Christians in the capital of the Empire was a fact likely to be widely known; and all the more, no doubt, in consequence of the dispersions both in Europe and Asia. Of S. Peter in Rome there is no trace.

The Apostle's friends had gone to Rome,

κλητοῖς ἁγίοις.

ch. i. 7.

A.D. 58.

ch. i. 8.

At the time of Aquila and Priscilla returning thither with their friends, the visit of S. Paul was

and had prepared his way.

[b] Suetonius, *Claud.* 25; Josephus, *Ant.* xix. 5.

already determined on. His Epistle came first into the hands of this party of his friends, and the salutations at the close appear to be nearly confined to them, and the 'Church in their house;' as if the reorganization of Christians on their return to the city had its nucleus with these associates of S. Paul. This is not out of harmony with the common tradition which links the two Apostles, S. Peter and S. Paul, as joint founders of the Roman Christianity. *Rom.* xvi. 5.

When, three years or more after writing his Epistle, S. Paul arrived in Rome, very little public progress seems to have been made, and the Christians must have kept themselves much apart from the synagogue. This may have been from political motives, and fears of another expulsion; but whatever were the cause, the half-informed tone of the synagogue when S. Paul first came, and the retired manner of the brethren who met him at Appii Forum, show how much the Gospel had suffered by the banishments, not only in the days of Claudius but, more than once, in those of Tiberius[c]. Yet something of Jewish narrowness may thus have been dissipated, and a clearer course made for the mission of S. Paul. It can hardly be doubted, however, that Jews would greatly predominate in numbers among the believers in Rome, whatever success Aquila and Priscilla and their friends may have had in introducing Gentiles. *State of things on S. Paul's arrival.* *Acts* xxviii. 15, 21.

We can be at no loss to understand the anxiety of S. Paul from the first to carry his mission to *Felt importance of Rome.*

[c] Whose clemency is nevertheless owned by Philo.—*Leg. ad Cai.*

the heart of the Empire, boasting itself 'the Eternal City.' Rome may be said to have naturally belonged to his position as God's ambassador to the Gentiles. Not recognizing it as S. Peter's sphere, he had long felt, and now owned, that he 'must have fruit of his Apostolate' there. Hitherto it had not been possible, and even now it might be dangerous; but this consideration would not deter him. The thought which stirred within him before he left Ephesus, 'I must see Rome;' the vision that soon afterwards came to him in Jerusalem, that he 'must bear witness in Rome also;' even his natural feeling as a Roman citizen, which was so perpetually showing itself; all point in the same direction. For S. Paul to have omitted Rome would have been wholly unintelligible. In what terms then would he be expected to have written to that metropolis of the world, while thus cherishing the thought of personally carrying on the work of the Gospel there?

ch. i. 9–13.

Acts xix. 21.

Acts xvi. 37, 38; xxii. 25–29; xxiii. 11; xxv. 10–12; xxviii. 19.

Contemplation of the future from Corinth.

Pausing at Corinth, the contemplation of his whole mission at this moment was one, surely, of surpassing solemnity. Looking from that lofty rock, standing there as he did probably for the last time, with the corrupt city of the isthmus lying beneath, he might see from afar the western sea, and then turning next to the more familiar east, would recall its long sacred history. On the one side there lay the untrodden sphere of the Divine work assigned to him; and on the other his natural home, the land of his fathers. The vastness of the charge that he had accepted could be no secret now. To him, a

son of Abraham, how overwhelming the retrospect; and how more amazing still the prospect opening before his faith of a salvation that was hourly felt to be 'nearer than when he first believed.' ch. xiii. 11.

To estimate aright the duty of the present was urgent. No one could muse awhile with S. Paul at this crisis without feeling it.

The Questions suggested,

Must not the past and the future of the heavenly dispensations be, in some real sense, a harmonious whole? And could that old priority of the Hebrew ch. i. 16. people, which had been so emphatically asserted in the plans of Providence, be without permanent meaning? In other words, was the old Covenant to pass away, and the new to come in, without any principle as to their relation? Or, to put the case in a form yet more touching to the Apostle's patriotic nature, were his Jewish brethren, with all their inheritance of wondrous memories, to be left to find an unmarked place in the future? Or, yet once more, and even more practically, was that social system which had existed with so much of Divine sanction ch. ii. 17. among the ancient people of God, to be dissolved? And further, was the social polity of the heathen world also—better surely than unordered licence—to be everywhere seriously disturbed, if not broken up? And this with no comprehensive suggestions as to what should take its place? For what, in fine, if the state of Christian duties contemplated in his late advice to Corinth should prove to be not so transitory as he had supposed[d]? How, in that

as to the place of the Gospel in the scheme of Providence;

[d] Lect. III. p. 88.

ch. i. 16. case, would the Gospel display itself as a 'Power of God' in the world, as S. Paul had proclaimed it to be?

as to the general moral corruption, the fewness of Christians, and deadness of the rest:

Such were questions which could not but rise before his mind, and which forced him now to write. True, they might not all be ready for elucidation. Much might be involved in them which must wait for moral development; but evidently some determining principles should at once be known, if perilous mistakes were to be avoided. We admit that in

Acts xx. 27. some places the oral teaching of his Apostolate had given guidance; but not everywhere, and not in Rome. He felt this himself; for to deal with these

ch. i. 1, 5, 13. questions 'by word or by epistle,' was the special work committed to him as 'Apostle' of the Gentiles.

ὀφειλέτης. *Rom.* i. 14. It was 'due from him;' and so before his departure for Jerusalem he resolved to leave on record what was 'intrusted' to him as to the position of the Gospel in the great scheme of Providence and Pro-

ch. i. 14. bation, as a whole, comprehending Greek and Jew, wise and unwise, civilized and barbarous. Might he not also justly reckon on thoughtful listeners at Rome while he thus discoursed of the 'mystery of God in Christ?'

(1.) *The general corruption.*

He begins, therefore, from the point where he was then standing, a 'first philosophy' of Christianity as the spiritual and moral system needed for man. Not only among his own countrymen in Syria and Palestine, but in those great places of active life where he had lately sojourned, and in the remoter regions of Asia which he had traversed 'round about to

Illyricum,' the experience of years had brought close to him, as to every other real observer, the fact of the deep moral degradation of mankind everywhere. From the foreground of the panorama to its most distant perspective, he saw nothing to relieve the ruinous desolation; and he at once expresses this with terse energy, in the first page of his letter to Rome. At the dark view which is before him, the Psalmist's 'none righteous, no, not one,' rises instinctively to his lips. ch. iii. 10.

(2.) *The Christians a small party.*

Amidst this universal defection from goodness, some men doubtless, a goodly company, had in that generation been led one by one, 'one of a city and two of a family,' to faith in God and in 'Jesus Christ Whom He had sent.' But what was to be said to the great fact of the continued and untouched blindness and sinfulness of the great masses of mankind, most of whom had not even heard of the coming of a Moral Deliverer, nor at the present rate of progress could be hoped to do so?—In discussing this grave theme, the Apostle announces and enforces the three propositions, which are indeed statements of fact from which he cannot shrink, and which he morally vindicates: first, as we have said, that 'all have sinned, and come short of Righteousness;' next, that only an 'election has obtained it' in Christ; and lastly, that 'the rest are blinded.' If we would understand with the Apostle how these things can be, we must follow him closely as to each of his statements.

(3.) *The many are blinded.* ch. iii. 23. ch. xi. 7.

τῆς δόξης τοῦ Θεοῦ.

II. Nothing can be more exact in all its parts than II.

the broad indictment, in the first place, brought by S. Paul against mankind[e]. His thesis in his first two chapters affirms the 'universal guiltiness before God.' He evidently felt that there would be little place for the gospel of renewal which he had been preaching, unless this guiltiness were ultimately pressed on the conscience of all. In declaring the guilt, he unfolds also what we have seen to be its cause, the absence of all fear and knowledge of God—real 'ungodliness' at the root of the whole demoralization: 'the fool saying in his heart, no God,' and so 'becoming corrupt and abominable in his doings.'

'All guilty before God;' coming short of Righteousness: The First Thesis of the Apostle. (ch. i. and ii.)

ch. i. 18-23.

We fasten here too on the fact, assured as we have seen by all testimony, that polytheism had superseded the best instincts of man by devotions to gods of absolute abomination. Human nature, with nothing morally higher than itself, even in its so-called gods, had become less and less able, everywhere, to rally. The Apostle affirmed at once, that to lose the idea of the Divine in morals was to lose everything. It was not because there was no conceivable adjustment of the relations of man and man according to an ideal of fitness and general utility; but because in some dreadful sense it was really found that 'without God' the life of goodness was gone; for theories are nothing without life. It is not possible to put this in better words than the Apostle's when he says, 'they did not like to retain God in their knowledge;' upon which he points to the consequence, the 'vile affections' which followed, as admitting of no denial.

Unrighteousness is ungodliness.

ch. i. 17-31.

ch. i. 23-28.

[e] Lect. I. p. 10; Lect. II. p. 64.

It is full of interest to mark with what emphasis the Apostle dwells on this as the foundation of his whole philosophy of the position, because it corresponds so fully with the witness from all other sources, as to what was then the condition of the world. The 'powerlessness of man,' ἀσθένεια, in moral trial without religion means nothing less in S. Paul's argument than that the thought of God, the righteous Judge, dwells in the righteous man and not in the unrighteous; and that wherever that thought even waxes faint, virtue immediately becomes languid. This is not at all the same as saying, that the 'hope of future reward from God' is that which forms in man the character of moral goodness; for that is not true. Such hope is very dim at first, and is only appreciated at length by saints, the 'children of the Highest.' What is meant by the Apostle is rather this, that persistent goodness here on earth is in fact not possible when religion has left the conscience. We affirm now with S. Paul, echoing the Hebrew prophet, that a real faith in God is and ever has been vital to our moral nature, the only sufficient spring of goodness. 'The just shall live by faith.'

Moral powerlessness: and what it implies.

ch. v. 6. ὅτι τῶν ἡμῶν ἀσθενῶν.

Gen. xv. 1.

Habak. ii. 4. ch. i. 17. *Gal.* iii. 11. *Heb.* x. 38.

Our own observation of this fact[f] was recently confined to a limited period, the first century of our era. S. Paul's is a much wider view. He shows that the problem of human probation was worked out in the world as a whole, first from Adam to Moses, and afterwards, in two different ways, from Moses to the times of the Gospel; in one form among a chosen

Its universality stated by S. Paul, ch. v. 12–21.

[f] Lect. I. p. 8, &c.

people, under conditions peculiar to themselves [h], and in another among the rest of mankind, outside their pale. The appeal to the facts is made by the Apostle without the least fear of contradiction by Jews or Gentiles. He knows that their consciences will affirm the same. It is no historical rhetoric that he is using as he points to that which at length had become patent all around—and especially visible in Rome—the sense of God well nigh extinct, and the loss of righteousness complete. No one is as much as imagined to rise up and persevere in denying it.

and needing to be examined.

What then could be done to meet the mournful fact? would seem to be the immediate enquiry.—But no; something more is first needed. The acknowledgment of the ruin must not be too lightly made.

Heathen owned it.

Even the heathen had superficially owned it, but that was not enough; and the Apostle insisted on a more thoughtful recognition of it [i]. Among the Jews indeed, where the knowledge of God still

ch. ii. 1–13.

lingered, there were a few who might challenge the accusing words as too comprehensive, and deny the need of a 'new covenant,' a 'new law.' He turned

It is proved against the Jews and heathen alike.

therefore to them. No doubt their law was a religious as well as moral distinction of a very sacred kind, and they would naturally be less ready to admit the universal ruin than were the intelligent heathen. But the Apostle, without denying that with their

ch. ii. 17–29.

advantages they ought to have been more 'righteous'—nay, rather affirming it—holds them to the facts, and shows them that he had alleged no more

[h] Lect. I. p. 21, &c.

[i] Lect. I. p. 7.

than their own prophets had said of them. Alike in psalm and in history, their own holy books to which they appealed represented generation after generation of Hebrews as frequently worse than the nations around them, and even abandoned to wickedness. With this dreadful reality he will not suffer them to equivocate. ch. iii. 1–20. ch. ii. 24.

He next supposes in his argument, that the Jews confront him with the statement, that among them there had been truly righteous men, even if they were but few; and he meets them at once, and deals with the facts. He does not of course deny that there had been righteous men of old, yet he points out that with the best among them the 'spirit had been willing and the flesh weak,' and that new strength was therefore needed. So far as some had attained righteousness, he shows that it had been on a higher principle than any law of the old time, even though it were that of Moses. It was GOD within them, the life of goodness in the soul. In Abraham their ancestor, before the law, and in all the patriarchs, there was this well-spring of the hidden life—faith in God, now reasserted by His Apostle. This faith had been supplanted, they knew, among the heathen by the dark doings of manifold idolatries; but it was not less supplanted, S. Paul shows, by the dead formalism which 'had made void the very law' of their God. There was in this no difference between them; the world without the law, and Israel with it, had 'departed from the living God;' and without faith in Him there is no living righteousness. ch. vii. *All moral power has its rise from faith.* ch. iii. 29–31. ch. iv. 1–22.

ch. v. 6. The Apostle's message then, as Christ's ambassador 'to reconcile men to God,' advances to this, that Faith in all its reality is revived by Jesus Christ; and that God has sent His Son to us, not only to tell us the truth concerning HIMSELF,—not only to create in us a right sentiment towards Him,—but by a new and living way, through His Son's Death and Life, 'to bring us to Him, as children of God by faith.'

ch. v. 6, 11. καταλλαγή: and *Heb.* ii. 10.

True, God dwells in the invisible, and no eye of man 'has seen Him, or can see;' but that spiritual discernment of Him which may be had now, and which we call Faith, implies a future, and makes trial of it, so as to act towards it, and live for it; and this is greatly distinctive of the New Covenant. In the spiritual analysis of that inner apprehension which true faith is, we soon, as the Apostle shows, discover a serene self-forgetting, a consciousness of the infinite, and a desire of the abiding and the pure; 'peace with God through our Lord Jesus Christ.' To sin against God, to depart from the Supreme, is to lose all this. To recover faith is to recover this. To have this faith in our soul is to have in us the moral image of the Eternal, in which He first created us. And thus a faith that contemplates HIM, 'beholds His face in Righteousness,' and goes forward patiently towards the Divine.

Analysis of Faith; and its reacting towards the invisible,

ch. v. 1, 2-5.

ch. v. 3, 4.

Such was the teaching of S. Paul to the Romans, the beginning of his entire philosophy of goodness and renewal; he knew no alternative but that to which we challenge men now[k]—a personal faith in

[k] Lect. II. p. 62; III. p. 83.

God,—or a world without goodness and without prospect.

But 'Faith in God,' implying as it does this 'access to Him,' (as S. Paul puts it), and a growing 'knowledge of Him,' and a moral 'likeness to Him,' is evidently far more than mere trust, reliance, or confidence. If it thus rests on Him who exists beyond the phenomenal world, if it discerns the invisible, and purifies our aims, it so reaches beyond the experiences of the present as to demand, as previously said, the conditions of a future life.

and a future life for man.

For man's present is darkened by the certainty that he must die, and faith stands resolutely questioning even on the threshold of the grave. To be told that the soul may escape from sin and rise to righteousness does not suffice: evidently our body also must be delivered from the 'bondage of corruption' if we would personally attain the 'liberty of sons of God.' Some remedy for death, some bodily immortality, is a necessity for us, being what we are; for otherwise our faith fails of its consummation, and goodness in the creature comes to a dark end as the tomb receives us. And therefore the Apostle advances in his statement to speak of the continuance of our human life, the Renewal of our entire manhood, both body and spirit, in deathlessness and purity[1].

Let us contemplate with him the Renewal in both its parts, as alike demanded by that faith in God which is the spring of righteousness in man.

[1] Lect. III. p. 84.

Renewal of man, both Divine and moral,

It is a Divine as well as moral process, the Apostle shows, whereby the soul of man rises out of a state of sin into righteousness. It is Divine, for it is an inner work in each individual, mysteriously called 'new-creation.' It is moral, for the connection of faith with righteousness is that of principle with

ch. vi. 1-14. action. At the beginning there is a 'power of God' accompanying the faith in God; and through the whole course of the rising new-life, the new probation which S. Paul preached, there is a co-operation of the higher law of the Divine power within, and the

in his soul; moral law of effort and habit in activity; so that

ch. vi. 11-23. the soul once 'alive to GOD through Jesus Christ,' may morally grow in 'conformity to His image,' 'Who is Himself the image of the invisible God, the First-

πάσης κτίσεως. born before the whole new-Creation[m].' This 'renewal in righteousness' after the 'Creator's image' is described as a 'being made free from sin,' and a 'putting off the old man' (as elsewhere said) and a 'putting on the new;' it is spoken of as our making ourselves, more and more, such as Christ was after rising from the

ch. vi. 4. grave, 'that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.' Our spirit thus 'may be life because of righteousness' even now, and while the

ch. viii. 1-11. body remains subject awhile to corruption and death.

and in his body; (the latter is now postponed). But then the Divine work of man's entire Renewal has the distinct promise for our bodies also, the fulfilment of which in due season, S. Paul says, is sure. They first, indeed, must pass through death, for cor-

[m] Comp. App., *Romans,* ch. vi.

ruption has begun in them already. But 'He that raised up Jesus from the dead, will also quicken our mortal bodies by His Spirit that dwells in us.' And this bodily renewal of man is a Divine work alone; and is now postponed. It is that which is done for us; for no co-operation of ours could restore the body from death. All that we know of the means of that restoration is told us in Christ's own sayings as to our having a marvellous union with 'His Body,' which, in the language of S. Paul, is termed a being 'planted together' with Him. The present moral work in the soul is, however, spoken of as 'an earnest' of the salvation of the body also.

ch. viii. 11–23.

S. John vi. 54.

ch. vi. 5.
ch. vii. 4.
Eph. i. 14.

Sympathy of the physical and moral.
πᾶσα κτίσις.

The Apostle intimates indeed in other ways that there is a mysterious connection of the physical and the moral; and in virtue of this he regards the whole even of the old moral creation, both Jewish and Gentile (viz. the 'every creature' to whom the promise of renewal has been given), as 'in travail' for this, and 'waiting for the redemption of the body,' its final deliverance from the power of death. This wonderful saying, as to a sympathy with us pervading the world, leads on to a yet grander truth in the Apostle's further explanation of our Renewal from the state of corrupt humanity.

S. Mark xvi. 15.

Eph. i. 14.
ch. viii. 18–23, (and see *Heb.* ii. 14: so also the ord. Gloss.)

Probation not isolated, though individual.

Though the argument has been dealing with the fact of universal ungodliness, yet both the degeneracy and the promised renewal have been traced in each individual conscience. For when the moral decay of society is spoken of, it is found in us one by one, and one by one we must be renewed. Yet on the

ch. iii. 12.

other hand, men cannot be isolated in a moral career; and it is an essential part of all the problems connected both with our fall and our rising, that it is with associated man that we have to deal. Self-contained as we are, (in so awful a solitude for each of us), yet are we, in our destiny throughout, parts of the great human whole. Our 'nature,' our 'humanity,' are no nominal conceptions [n]. None can win our assent to the theory that Human Nature is merely a 'collective term.'

Yet Renewal is of the race, as well as of the individual.

Heathen philosophy perverted the truth, that we are all of us parts of a great moral and social system, by subordinating the individual entirely to the body, and regarding ethics as a branch of politics only. But to absorb the individual into the society, and so expect to arrive at the moral good of all, is as unreal as if we were to regard the physical health of men in the same way, and treat it in the mass, while disregarding the life and well-being of each individual. Still we must not turn aside from the fact, that the formation of each of our characters proceeds in society with others. 'No man liveth to himself, and no man dieth to himself.' This is no 'social contract;' it is our inevitable condition.

Humanity a whole; (a mistake in this among the heathen.)

If there be thus some surrender of the independence of each individual, there is also some reward, a requital accompanying the sacrifice; and sacrifice it is, for sacrifice is latent in all communion. This is next shown by S. Paul No sooner do we

[n] This nominalism seems to pervade the *Grammar of Assent* lately issued by Dr. Newman.

enter on existence here, than we influence, and are influenced; we act towards others and they towards us, and for us; some will do us service, some even give themselves for others, and some, 'in a good cause, will even dare to sacrifice life itself.' All inherit physically a certainty of death, which affects the whole career of life. And there is a moral and social inheritance also. This is simply matter of experience. ch. v. 7.

The conditions of life, into which we come from the first, are none of them of yesterday. The farther we go back in the series, the more we find that we inherit from the past; and if we could come at length to the 'first man,' we could not but admit that from him had descended to us the germ of countless possibilities, at least, some of which had become actual realities to us. Looking broadly at the fact of general moral infirmity, for example, as S. Paul saw it all around him in the world, whatever the individual responsibility might be, there was evidently also a dark inheritance of long decay. Nor would the fact be explained by saying that it was the fault of the individual, perversely and for himself following evil examples. There is too much of similarity and even uniformity in the evil to be thus sufficiently accounted for. The race of moral beings has a unity of its own, notwithstanding the individual unity of each of its members; and some injury has surely befallen the race, whatever be the share of personal responsibility in every one.

The race has a unity, as well as the man,

and an inheritance from generation to generation.

Now does not such a statement of the case of human nature here, exhibit the language of S. Paul ('Original sin.')

on this subject as almost a philosophical expression of the truth, that though each of us may contribute to the moral influences of the world, yet all inherit evil, which has causes far back in the beginnings of the race? So that what has in later time come to be called 'original sin' is but a fact, most reasonably stated in the words, 'by one man sin entered'—(for a beginning it must have had)—'and so it passed on to all men,' each adding his own sinfulness.

ἐφ' ᾧ πάντες ἥμαρτον.

But Probation not of necessity therefore a course of deterioration.

Nor let us think for an instant that a probation in society is thus of necessity a course of deterioration; for, on the other hand, it is not conceivable that there could be any permanent elevation of a moral being apart from social conditions. The Apostle seeing this, re-asserts, at once, that which he more fully explains elsewhere, that there will be in the Gospel an order of social life; that we must have a law of influence of one member of the body on another, in the 'new creation in Christ Jesus,' as truly as in the old. To use for a moment, and extend, the Apostle's own figurative language, 'we are planted' by nature now as in the midst of a wild primæval forest of moral life—its decaying elements beneath and around, —its toppling branches still falling here and there,— some seared and perhaps yet stately monarchs of the wood overshadowing us, warning us, or even marring our own place. So in the new moral world, there must needs be a 'planting together' in Christ. By Him a new paradise of moral and spiritual life has made a beginning, and thus in the beautiful order

Eph. iv.

ch. vi. 3, 4, 5.

of the 'garden which the Lord God has planted,' the trees of righteousness should grow together to an immortal life.

Social law of the future.

But the idea of a new order of social life into which 'we are planted' implies a renewal of the race, and not merely the ethical advancement of the individual. For this, a Divine interference, a new act of 'power from on high,' is needed. The universal failure of the old-world probation evinces clearly enough the need of the new order of things, but does not show how the transition from the old humanity to the new is to be effected. For this could be no merely moral process; nor can it be for us in our present state to know all the secrets of the new creation, or indeed anything beyond the facts themselves.

Secret of this Renewal of our race in Christ 'is hid in God,'

To be transferred into another race, without losing our individuality, to be transplanted out of the old Adam into the new Adam, is a Divine change for both soul and body, rescuing at length the soul from sin and the body from death. God alone knows how sin can be extinguished in a soul, and death be reversed for our body. We are told that 'Christ died for our sins;' and the sacrament of His death is the monument of it set up on the night before He died, and standing 'till He comes.' There is no more assured fact in the history of the world than that He died and then returned from the grave to 'die no more,' and left the Eucharist to tell it. Now all that He so did in dying must needs have been in harmony with the essential truth of things; for it showed a power over death and evil. The

Divine Father saw and accepted it all. That which Christ achieved in coming back to us from the grave
Eph. i. 20. was wrought in order to set our nature at God's right hand in the heavens; that is, transfer us into a higher race of human beings. But the explanation of these secrets of the invisible lies hid in God. The fact is all that is affirmed.

Christ united Himself to us then in His life and in His death. He sacrificed Himself for us, that He might raise us to a Divine communion with Himself,
ch. vi. 5. the Head of a higher race. Divine acts engraft us
as to the moral victory over sin and death. into Him, and from Him we 'receive power to become sons of God,' and are born again 'not of blood, nor of the will of the flesh nor of the will of man, but of God.' And at the last, Divine acts will recover our mortal bodies from the grave. For the Father 'hath given to the Son to have life in Himself,' and 'He quickeneth whom He will.'

Other and yet more wondrous thoughts flash for a moment across the Apostle's moral parallel which
The Sacrifice of Christ is glanced at in connexion with this. he is expounding as to the two races. And while he shows that 'as by one man sin entered' and ruin came on all, so by the righteousness 'of the one risen Lord' the free gift comes on all for the restoration of the moral life, the Dying of the second Adam is a dazzling mystery which reminds him of the 'mercy-seat' in the sanctuary within the veil, the sign that sin had been put away by God. We almost expect him to say something more here of that Sacrificial dying of the Son of God. But the time is not yet. 'Priest' and 'Sacrifice' for sin are

not words that escape the Apostle here. Only, 'He gave Himself,' 'He laid down His life,' and 'we should lay down ours for the brethren;' and yet propitiation is 'by His blood.' *Rom.* iii. 25; v. 9, 18, 19

III. We have now before us the whole outline at least of the Apostle's view as to the universal sinfulness of man, its social as well as individual character, and the hope set before us of a Divine renewal in Christ Jesus, the Head of the 'new Creation of God.' But here S. Paul was met, after so many years' labour, by the fact that the promised renewal in righteousness after a heavenly image seemed as remote as ever from the millions of mankind. 'Few find it,' had been the solemn word of the Lord Himself; 'the election hath obtained it' is now the testimony of his Apostle. Even among the Jews, his own countrymen, with all their advantages, a minority only accepted his message. And he laments – 'they have not all obeyed the Gospel, as Esaias said;' and 'if the Lord of Hosts had not left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.' And the 'Days were shortened' lest even their hearts should fail. III. *'The election hath obtained' righteousness in Christ: The Second Thesis of the Apostle.* *Rom.* ix. 29; x. 16. *S. Matt.* xxiv. 22.

Every day, indeed, it was becoming more apparent that his 'kinsmen according to the flesh,' as he touchingly calls the Jews, would nationally reject Christ. The 'anathema' of the Synagogue had even pursued himself, while he in patriotic affection protested that he was willing to accept their anathema *Jews' rejection of Christ, and S. Paul's grief.*

personally, if that would pacify them, and the Gospel might be more acceptable from any other voice than his. Such was clearly his bearing, too, on first arriving in Rome. Not that the Jews were to suppose their national acceptance of Messiah to be a necessity, or in any way essential to the heavenly plan. Some of them, indeed, appeared to think so, and it seemed that the supposition was beginning to mislead many; and the Apostle proceeds therefore to explain to them the order of Providence concerning this, and the relation of 'Israel after the flesh' to the Gospel which he preached.

Comp. ch. ix. 1–3 with *Acts* xxviii. 19.

ch. ix. 1–4. He conceded at once their high distinction as the people of God, the people of the 'covenant,' the children of 'adoption,' and possessors of the patriarchal 'promises,' 'the law' from heaven, the true pattern of worship, and the 'lineage of Messiah.' He granted that the Jews had been placed first in the plans of heaven from of old. Nationally they were 'God's people whom He foreknew.' Upon this then they naturally enquired, whether all this was to be set aside, so that, in contradiction to the perpetual promise 'yet will I never forsake thee,' they were to be cast away[n]? In rejecting, as S. Paul does at once, the supposition that God would 'cast away His people whom He foreknew,' he goes on to explain that they mistook the course of the heavenly plans, and misunderstood the result of the fact that so few of the Israelites now received the truth, and owned their Saviour.

Their mistaking the Divine plan.

It was no new thought to the Jews, that God is

[n] Lect. V. p. 160.

the universal Lord Who in His wisdom orders all, and governs alike both heaven and earth. Now, it is impossible to exclude from such Government the idea of order or plan. Intelligent rule, with no plan, is inconceivable—not 'plan' indeed in that mechanical way in which inferior beings must needs limit all their scheme beforehand to prevent their making mistakes (p. 152); but in that loftier sense in which all that ought to be, and can be, is ever governed in Wisdom by the All-Perfect Mind. Even among created minds we know (as we shall again urge) that only the inferior are slavishly dependent on mere rules and forms and fixed directions, while the nobler are in such sense superior to these trammels, that they use them only as instruments. The plan of the world's Governor would always be highest and best, but only so far known to us as He should be pleased to reveal.

God governs the world by a plan.

But some of the distinctions of that Heavenly Plan were really known to the people of Israel. Thus they knew that God had chosen them from among all nations, and given them a peculiar relation to Himself, a special place in the economy of His Government[o]. 'Ye shall be a peculiar treasure to me, saith the Lord,' was a saying indelible from Israel's memory. The 'holy nation[p],' 'saints of the Most High'—such were their titles. The very word 'saint' was their own. All their history bore testimony to their priority in religious privilege. Nor was it unnatural that this prized distinction should engross their thoughts so that they should have

Place of the Jews in that plan.

Exod xix. 6; *Deut.* xxxiii. 2; *Wisd.* xviii. 1–5.

ἅγιοι.

[o] Lect. V. p. 162.

[p] Note E.

deemed that this was the whole design of heaven, the blessing of the race of Abraham, 'God's friend.' As 'the people whom He foreknew'—and this is the meaning of the term wherever it is found—the Jews were to have their particular place. They were, however, wrong altogether in claiming it as by a kind of physical law, derived to them from Abraham their forefather; and this the Apostle proceeds to show.

In what way God had chosen Abraham and his race.

Had descent from Abraham been in itself the vital distinction, he asks, why had Ishmael's line been set aside? If Isaac's descent covered the privilege, why was his son Esau rejected? If the sacred promises were bound to all the twelve sons of Jacob, how was there so great a defection, even before the captivity of the ten tribes, that Elijah supposed he was the only faithful one left, while indeed seven thousand were all that, at most, then remained?

Rom. ix. 6–16, 27; xi. 4.

What then, it would needs be asked, was the real meaning of that act of choice on God's part which selected Israel for a special place in His plans?

God has choice.

Now of course it could be no more denied that the Supreme Ruler has choice than that He has intelligence. Every act of choice we know is specific; and in the case of the Divine Governor we cannot doubt that His choice would determine the fittest instruments of His designs. We must own that the Divine choice affects many of the previous conditions of human action, and recognizes [q] righteously all the results; for to doubt this would be to subvert

[q] See Lect. V. for the further development of this argument, p. 150. And for the idea of Righteousness, see Note F.

the whole idea of His dominion 'Whose eye goeth to and fro,' and ever 'discerneth the evil and the good.'

Then the act of choice on God's part was always wise. Not without reason had He selected Abraham, and had afterwards made a further choice in the next generation; and then in another. God can and will choose, at any time, that which is in moral accordance with His plan. Former examples showed however that while God could choose a people, yet that only a section of that people would morally inherit the blessing. Evidently it was no consequence of God's electing Israel, nor of Israel's priority in His arrangements, that the whole Abrahamic race was to belong to the appointed future. Nay; God might even yet 'choose,' and again 'call them beloved who had not been beloved.' *God's choice is moral.*

We see in the history of past Providences how God chooses to confer gifts in various ways, both on nations and on individuals. Sometimes His gifts are absolute; sometimes they are moral; sometimes partly one and partly the other. If the Gospel had been given to men, as the Law had been, as a gift peculiarly assigned in connection with a certain natural descent, it would have left so much less to the will of man: but being moral, with personal righteousness as its aim, and life eternal for man as its hope, far more of its course has been subjected to human will. Thus in the very nature of the case the moral advance of the Gospel must be slow; 'an election' first obtaining it. It comes to a city, or an individual, as Providence judges best, *In what sense He 'elects.'*

when there is a moral fitness for it. But the 'election,' thus made by God as the Governor of all, is also secured by a moral tenure on man's part.

2 S. Peter i. 10; iii. 17.

S. Paul's own experience here instructs him.

We could have no fuller illustration of this than the history of the Apostle's own mission, which was moral throughout, though so marvellously ordered by Providence; and on which we may now dwell, for suggestive illustration.

Illustration in his career at first;

Sent as he had been to the farthest Gentiles, he desired to move forward, step by step, as if he waited to be guided by God. He had been spoken of from the first as a 'chosen vessel,' selected by God as fit for the work, when that vision came to him at Damascus; and he was 'not disobedient to the heavenly vision,' (as he might have been); he 'yielded himself to God.' For three years after this in Arabia he was allowed to remain in obscurity, and after that he was withdrawn for four years in Tarsus, and the 'regions of Syria and Cilicia.' It was God's choice for him, and S. Paul made it his own. After this he was 'chosen,' by means of Barnabas, to a limited ministry for a year at Antioch. Still later, he and Barnabas were appointed, by intimation of the Holy Spirit, to a somewhat narrow mission in Cyprus; then in Pamphylia and Pisidia, and the borders of Galatia: but having accomplished this appointed work, they again returned to Antioch. Here an express revelation obliged S. Paul to go to the Apostolic gathering at Jerusalem, concerning the obligation of the Law on Gentiles; and, once more after this, we find him at Antioch, as if waiting again for the heavenly guidance.

Gal. i. 15–21.

Acts xxii. 15.

Acts xi. 25, 26.

Acts xiii. 2.

Acts xiv. 26.

Gal. ii. 2.

Time went on; and soon after, his heart inclined him to revisit his late converts in Asia Minor and Cyprus; but obstacles arose, and in the midst of the attempt came another Divine interference; and he was 'forbidden of the Holy Ghost to preach the Word in Asia.' Such, and so minute, hitherto had been the Divine choice of the Apostolic sphere. A vision came to him in the night, on his attempting to work in Bithynia; and, 'the Holy Ghost not suffering it,' he was encouraged to pass into Macedonia, 'assuredly gathering' that the Lord had called him thither. He went with a straight course, and soon founded his first European Church, which he afterwards congratulated on being thus 'selected' by God. When forced again to move onward, he was conducted by the brethren to Athens; but he had no Divine encouragement to abide there. So again, when his second great Church was founded, viz. that of the Corinthians, it was because God chose to 'call them.' 'Then spake the Lord in the night by a vision— Be not afraid, but speak and hold not thy peace. . . . I have much people in this city,' viz. Corinth.

Acts xv. 36, &c. *and at a later day.* *Acts* xvi. 6, &c.

Acts xvi. 7, 10.

1 *Thess.* i 4.

2 *Thess.* i. 10.

1 *Cor.* i. 9.

διὸ οὖ ἐκλήθητε. *Acts* xviii. 9, 10.

So, were we to continue it, we should see how all the subsequent movements of S. Paul, whether in settling three years at Ephesus, or in going to Jerusalem, or in escaping to Cæsarea, or in arriving at Rome, had some Divine sanction, or leading. Evidently God 'chose,' from the first, the course which, in his case, the Gospel should morally take. To have offered it in some places would (if will and conscience had to do anything) have been

Acts xx. 22; xxiii. 11.

Acts xxviii. 23.

Moral preparation in connexion with God's choice.

waste of time and waste of power. Unless the moral nature of conversion were to be altogether superseded, Providence would needs select the proper course, and choose the more prepared ground; and where there was no fitness and no probability the Gospel would not be Divinely sent. There was the same reason of course, in the nature of things, for the advent of the Gospel to any particular place being 'timed' by God, as for the advent of our Lord Himself being appointed for the 'fulness of time.'

S. Matt. xiii. 12; *S. Luke* viii. 15.

The principle is plain, and purely ethical. The way of the Lord must ever be 'prepared,' if moral beings are to acknowledge Him, and His righteousness. 'As yet all men cannot receive it;' God alone knows who 'are able,' and so from time to time He chooses, and His 'election obtains it.'

Election of the 'Jews first;'

And now S. Paul adds, that they who were thus 'elected' to the earlier knowledge of Christ, were not all Jews, nor all Gentiles. There was a 'remnant' in many a synagogue 'waiting for redemption,' like Simeon and Anna at the first, 'afore prepared to glory.' In nations also whom Israel thought common and unclean, there still were some 'fearing God, and doing righteousness, and so accepted of Him.' Such was Cornelius, to 'whom the word of this salvation' was sent. This then is the solemn conclusion of all the Apostle's teaching and guidance as to the measured and slow advancement of the Gospel, and the fewness of its adherents. God's Providence 'selects' its methods, with a view to His

S. Luke ii. 38; *Rom.* ix. 23. *Acts* x. 2.

moral government. As it had been in a former dispensation among the Israelites, 'even so at this time also,' he says, 'there is a remnant according to the election of grace.' They were called to the grace of Christ whose reverent hearts 'the Lord opened,' because they were ready. And this, we repeat, was 'not of the Jews only,' but also among nations not hitherto marked by the special love of heaven; fulfilling the prophet's word, 'I will call them My people which were not My people.'

and then the Gentiles.

Rom. xi. 5.

ch. ix. 25.

And thus the limited sphere of the early Gospel, —the Providence morally guiding this dispensation, —was explained and vindicated, alike for the Jew and the Gentile. 'The Election hath obtained it,' and none but they.

IV. This great moral principle, so vital to our responsibility now, and our future judgment in righteousness at last, being thus sufficiently established both in reason and in fact, the moral line along which the Divine message, the spark from heaven, could proceed was clearly indicated. But now it was evident, that 'all things would continue as they were' to a large extent for a long time to come, if no new means were to be known and the coming of the Lord were to be delayed indefinitely. Yet it was not possible to suppose that the condition of the masses of mankind, moral and religious, was disregarded by Heaven, or not reckoned for in the plan of Providence.

IV.

'The rest were blinded:' The Third Thesis of the Apostle.

Probation was still going on, however dark things might look. The social system of the world was not to

be deprived of all law, either among Jews or heathen. The organization under which society was to exist was still a Divine economy for the time being, (though so terribly perverted); and human nature could not do without it. Where Christianity had made a real beginning, as in Corinth for example, the higher ethics were advancing on the world: but where the Gospel reached not as yet, the 'powers that existed' for human government were also 'of God,' and the rulers 'ministers of God for good.' So in the unchristianized world, all the questions of marriage, freedom, and property, so freely discussed with the Corinthian believers, had to wait, and Christians themselves everywhere to be patient and submissive, in the presence of lawful government.

Questions in suspense as to the unbelieving world.

ch. xiii. 1.

Yet the Church had its immediate duties towards the world—duties which would last as long as this condition of things. The Divine selection would still mark place after place in which the 'word of God might have free course, and be glorified.' Just as in the times before Christ we are told that God 'winked at the ignorance' of men, (much being inherited, and not in the same degree culpable), so now also, what was 'done ignorantly in unbelief,' in ten thousand places of the earth, was Divinely pitied, and the remedy waited for, 'in much long-suffering.' Often and often, we may be sure, men's 'eyes were holden,' because they were so utterly unready, morally 'blind.'

S. Paul's career tends towards the solution of these questions.

Some assistance in understanding S. Paul's teaching at this time concerning the world out of Christ, may be gathered from another epistle which he

wrote a few months after this to Rome, viz. that to the Churches of Galatia. Let us revert a moment to the historical position of that epistle.

The Galatian Epistle also.

The Apostle after writing to the Romans moved at once towards Jerusalem. Passing by Ephesus he hastened on and soon landed at Cæsarea. There he wrote to Titus, urging submission and subordination to the social laws of the Empire in all things pure. Arriving in Jerusalem, he found the feeling against himself personally running very high. He endeavoured, were it possible, to allay it by concessions perhaps even against his own judgment; but in vain. The impossibility of conciliating 'the circumcision' was forced on his convictions more and more. He was soon sent back from Jerusalem to Cæsarea, and imprisoned for two years. His friends being, however, allowed free access to the Apostle, he learned what progress was being made. Rumours from Galatia reached him that not only were some Jewish believers going back to the Law, but even Gentiles were being circumcised. He wrote warmly at once to remonstrate, again asserting that the gift of the Spirit which had been received placed Jews and Gentiles on the same moral equality; and he could not henceforth hold any terms with the legalists, but claimed for himself and his followers in Christ entire freedom from the 'yoke of the law.'

He tries finally what personal concessions were possible.

His writing to the Galatians shows that these had failed.

The Apostle appears, indeed, to be utterly surprised at what he had heard about his Galatian converts, and attributes to actual infatuation the darkness that had come on them. He says, but

in stronger terms, what he had written to the Corinthians, about the seared consciences of the people of Israel, that 'when Moses was read to them the veil was on their hearts.' 'Blindness' was everywhere now falling on 'Judaizers' as well as
Gal. iii. 1. Jews. The Galatians were in peril of this. He calls it a 'bewitchment' that had fallen on the Jewish Christians in Galatia, just as in writing to the Romans he declared it, in the prophet's words,
Rom. xi. 25. to be 'blindness,' at least in part, 'which had happened to Israel.'

It must have seemed a portent to the Apostle; and such it was. Like the prophet of the Captivity, he saw the lowering cloud, and heard the murmuring
Blindness falls on rejecters, of the Spirit, 'He shall give them eyes that they should not see, and ears that they should not hear.' What was that echo all along the lake of Galilee,—
S. Matt. xiii. 14, 15. 'hearing ye shall hear and shall not understand, and seeing ye shall see and not perceive?' for 'their eyes they have closed?' Were the thunders becoming remoter as the ages went by? or rather, were they not more distinct?—Yes; surely the judgment was rolling on: 'the rest were blinded.'

And what was true of the Jews was no less true of the unbelieving world everywhere. Alike to the Romans and the Galatians, though in different forms, the Apostle explains, that the morally unready and unwilling are 'shut up in unbelief' by God himself. 'Blindness' is a fact in the Providence that governs the moral world; and we must look at it in its higher as well as its human bearing.

The state of the unbelieving world, as God saw it and sees it, is described in the Galatian Epistle by a striking figure—'the casting out of a bondservant'—an allegory intended for the Jews first, but the principle of which is true for the bondservant of sin, Jewish or Gentile. In the Epistle to the Romans we have the same solemn fact under the term 'hardening,' a word of old prophecy used also morally by our Lord himself. But we must here remember that in the ancient Scripture, Hagar the bondservant was not wholly deserted by heaven, and her voice of prayer reached the Eternal ear; and the hardened in Israel still handed on the promise of Canaan to those who came after. There is mercy in the Divine dealing with the millions; as truly as with those whom He owns as His elect. The moral verity which we believers specially know, 'therefore hath He mercy on whom He will have mercy,' we devoutly rejoice in; but not the less must we adore the Wisdom that screens the multitudes from deeper sinfulness, by the stern discipline asserted in the saying, 'whom He will He hardeneth.'

both Jewish and Gentile.

Gal. iv. 21, &c.

S. Matt. xiii. 14, 15.

It was a mercy to Israel, after they had rejected Christ, to 'veil the truth from their eyes,'—the mercy of Jesus as He wept on Olivet. Not unrecognized is the fact, as S. Paul tells the Romans, that Israel had once 'sought after righteousness,' though so imperfectly as not to win it. Truth, perhaps, put to them now, so as to be but 'a parable,' shall shine forth glowingly hereafter, when the 'veil shall be taken away.' There was ignorance in much of that

This blinding is judicial, yet moral,

S. Luke xix. 42.

Rom. ix. 31.

sinful unbelief, and the Mediator's prayer would avail at length, 'Father, forgive, they know not what they do.'

S. Luke xxiii. 34.

Look around, and then say, whether it be not a mighty relief to be told that men 'know not' the 'exceeding sinfulness' of half their sin and unbelief? For the unprepared world at large, not less than for Israel, it was a mercy to be 'shut up in unbelief,' awhile. For to sin wholly against light is hopeless ruin. Such is the sin of devils. But to be self-blinded, and then chastised with deeper blindness, may not be inconsistent with future grace. 'If they were blind, they might not have sin' so deep as they otherwise would have. Looking indeed at the national blindness of the Jews, we know that guilty as it was, it was not everywhere, nor in all, morally the same. Thinking of such men as Rabbi Gamaliel, or afterwards Rabbi Judah Hakkadosh, we cannot but be sure that even rejecters are of various classes, and will have no unjust judgment from Him 'Who doeth right.'

and merciful: as seen in the result.

The Apostle to the Romans plainly implies indeed that Israel's sin was fearful in not receiving their Messiah; but it was a sin not without a future hope. Not unprofitably may we muse on the contingency thus sacredly suggested, for it belongs essentially to the moral agency which we are treating of. Had Israel received Christ, how different all might have been! By Israel's ministry, (as some prophecies seemed to provide), the harvest of the world might have been then brought in. Their unbelief destroyed that possibility; and so 'by their fall that salvation came to the Gentiles,' which might have come 'by their rising.'

Rom. xi. 8-10, 22, 23.

A reserve of grace for the blind;

ch. xi. 11.

But the Apostle hangs on the thought that Israel's unbelief shall not be permanent. They shall come in, with 'the fulness of the Gentiles.' By their present ignorance and blindness we know, as S. Paul's doctrine is, they are kept from wilful guiltiness in some larger measure. And not only they, but untold millions of heathen, under His eye Who surveys us all, are even yet held back from deeper and 'more intolerable' ruin; and we may well recognize an abyss of mercy as well as judgment, while with the Apostle we bow to the majesty of this truth, that if by slow moral processes of earthly preparation and trial 'the election obtain' righteousness in Christ, meanwhile—'the rest are blinded!'

S. Matt. x. 15. *which provides for sins of ignorance;*

And thus resolved, we seem to see the great Apostle pause at the end of his Divine review, content to take courage, and hasten from Corinth to his future work. And let us gather up for ourselves our own sacred lesson as we close.

Not to see a truth, not to own it and love it, not to bend reverently before it, is ever an awful thing. But there is something darker than that. To see a truth, and suspect its certainty, and then recoil—see it, and in our heart hold back—that is a woe unutterable for any soul of man. A world full of such souls would be a hell.

The ever-merciful Father of spirits wills not that this world that He has made and loved—this world that has been trodden by the footsteps of His Beloved

and Divinely hinders total ruin.

Son, should so become a world of the lost! Therefore is the moral trial lengthened by His long-suffering; therefore His Providence chooses the moral way of all probation; 'therefore hath He mercy on whom He will, and whom He will He hardeneth.' From age to age it holds on, as His abiding moral rule —'the election obtain,' for they are willing—and 'the rest are blinded.'

LECTURE V.

ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ.

1. THE CHRISTIAN ECONOMY IN RELATION WITH THE UNIVERSE.

2. S. PAUL'S PHILOSOPHY OF THE DIVINE.

3. INTERNAL ORDER OF THE ECONOMY, DIVINELY ARRANGED.

4. ITS INTERNAL PREPARATION, MORALLY ADVANCING.

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LECTURE V.

THE CHRISTIAN ECONOMY IN RELATION WITH THE UNIVERSE.

That He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him.—EPH. i. 10.

I. HITHERTO we have traced the broad principles of the Christian Theism, from which proceeded the Moral Renewal in the first Churches founded by S. Paul as Christ's Apostle[a]. We have seen how Divine a power accompanied true Faith in God, stirring our nature to a higher purity. We have watched the progress of this renewal[b] in the practical effort at Corinth to elevate the social life of men, and re-mould for a higher future the basis of human society. After this, we have found the Apostle defending to the Romans[c] the place of Christianity in the general scheme of Providence, its relation to previous economies, and the laws of a just probation, and so giving us a kind of first philosophy of our Religion,—if not the reason of its being, yet an explanation of its position.

I. *Recapitulation of our course.*

[a] Lect. II., and *Appendix, 1 and 2 Thess.*
[b] Lect. III., and *Appendix, 1 and 2 Cor.*
[c] Lect. IV., and *Appendix, Rom. and Galat.*

The development of Christianity hitherto wholly ethical.

It is striking to observe how simple, how practical, how entirely ethical all has been. The Theism, the social elevation, the philosophy, are no abstract speculations. All alike have, as their direct end, man's becoming righteous before God the Righteous Judge. Incidental and brief references to most of the articles of the Christian creed we have doubtless had in the Apostolic writings already examined; but they are references which in most instances imply a previous possession of truths derived from the Apostolate, the source to all the Churches of the knowledge of the evangelical traditions and facts.

1 *Thess.* i. 6, iv. 1, 2, &c.; 2 *Thess.* ii. 5, iii. 6, 7; 1 *Cor.* xi. 2, 23, 34; 2 *Cor.* i. 12, 13, ii. 9; 1 *Tim.* i. 3, vi. 20; *Titus* i. 3, 5.

On the other hand we must have noticed, that some supposed doctrines popularly connected with the name of S. Paul have not been met with. Endeavouring to take the direct and coherent sense of our Apostle's teaching, omitting nothing pertaining at all to its drift or its completeness,—desiring, that is, to lose nothing and to add nothing,—we simply have not encountered the antithesis of faith and merit, nor the incongruous supposition of faith as a substitute for righteousness, nor the notion of grace as licence, nor of election as the warrant of personal security for heaven, nor of foreknowledge or predestination as implying a settlement of moral details beforehand. The ideas, whatever their worth, do not occur; and, we have perceived, they could not in these writings, without breaking up the connection, and indeed destroying the whole course of thought. The only 'faith' spoken of has been that which is the life-spring of 'righteousness;' and the only 'election,' a

The popular theories attributed to S. Paul are not met with;

(except, e. g. *Rom.* vi. 1, in rebuke.)

but another class of thoughts altogether;

choice of those, 'Jews first' and Gentiles afterwards, who were 'prepared' for righteousness. The Divine 'foreknowledge' has been twice referred to, but only as assigning priority to the Jewish probation in the arrangements of Providence. 'Predestination' has appeared as a term to remind us that there was a previous idea, of course, in the Divine mind as to the order in which the ranks of men, Jewish or Gentile, should complete that moral 'unity in Christ' which was 'the mystery so long hidden.'

Rom. xi. 2, ὃν προέγνω.

Rom. viii. 29. προώρισε.

Rom. viii. 30.

Yet it is apparent that much still remains to be learned, on points which prove to be of fundamental interest in religion, when the subject comes to be at all carefully thought out. To set aside the consideration of all higher and anterior truths, and think to settle on an ethical Christianity just as we find it, though it may seem to some to be a sufficient and useful course, yet surely betrays feebleness, and even distrust of our Religion as not essentially true but only an arrangement for the present. At least, S. Paul was not content to separate Christianity from things abiding and eternal; and though doubtless he had personally taught the Churches the truths connecting the Gospel with the everlasting, he occupied his earliest seclusion, after escaping from his Jewish enemies, in putting on record sufficient teaching as to that relation of Christianity with the essential realities of being, to furnish guidance for the future Church.

other doctrinal instruction being needed,

1 *Cor.* xiii. 12, 13.

We refer, then, to his next Epistles[d], those to

[d] See App., *Pref. Ephes. Coloss. and Philipp.*, and Note G.

and given by the Apostle,

Ephesus, Colossæ, and Philippi, (one of them apparently a circular letter,) written after the imprisonment at Cæsarea, which terminated in consequence of his making appeal to Augustus. The Apostle had been sent for 'trial at Cæsar's judgment-seat,' by Porcius Festus, the successor of Felix in the governorship of Judæa, after a brief hearing of the case by Festus himself. The difficulties of our Apostle's journey for this trial, his shipwreck and his arrival at Rome, are told by the sacred historian with graphic precision; and we follow with interest the incidents which were all so Divinely cared for [e]. Friends were already there and waiting to greet him; and he appears to have been received with consideration by the Prætorian guard, whose captain, Burrus [f], was like Seneca his master, both humane and just.

Acts xxv. 10–12. *Acts* xxvii. 1. *Acts* xxvii. 2–44. *Acts* xxviii. 1–16.

Finding that friends were allowed to visit him, S. Paul sent at once for Timothy, whom he had left at Ephesus nearly three years before; and while waiting for him, he prepared that outline of the Gospel in its connection with the eternal past and the everlasting future, which he sent to the already declining Asiatic Churches in the neighbourhood of Ephesus [g].

in the Epistles to Ephesus, Colossæ, and Philippi.

1 *Tim.* i. 6, &c.

As the Apostle of salvation for man, S. Paul had laid his ethical basis, and, as we have seen, discoursed of the remedy of sin by Christ, the restoration of righteousness by His Spirit, the promise of recon-

Rom. v. 1–11.

[e] Lect. IV. p. 107.

[f] Who was poisoned soon afterwards.

[g] See Appendix, *Ephesians*, &c.

ciliation with God. But the renewal of our fallen race thus occupying the mind of Deity, could belong to no provisional order of things. If, as the Apostle had taught, the Lord of heaven and earth were the Author of this salvation for man; if the 'everlasting Son of the Father' were the appointed Mediator; if the Holy Spirit of God were actually engaged in ministering this work of redemption; the Gospel was too large a fact to be treated for an instant in a partial and narrow way. It was impossible to believe it without believing that it stood in some true and even majestic relation to the Universe. None could realize it at all and then accept it superficially. It was, in the language of S. Paul, 'the Gospel of GOD,' the 'MOST HIGH Who dwelleth not in temples made with hands.' A religious mission[h], truly such, could endure nothing less than this: it would claim to stand, like Moses, 'face to face' with God; or, like Isaiah, to be borne upwards to His very presence, 'beholding the LORD on His throne.'

The Gospel enters into the plan of the Universe, ethically.

τοῦ ὁρισθέντος υἱοῦ. Comp. *Acts* xvii. 26–31.

1 *Thess.* ii. 2, 8, 9; *Rom.* xv. 16.

Isa. vi. 1.

The truth, then, already taught implied other truth; and the Apostle could not but know this. The Church actually set up on earth claimed to be the inauguration of a new Humanity of which the Divine Son was the Head. The higher life, the life of a future, life beyond the grave, was no speculation. Christ had really risen from the dead. The Divine Spirit was even now 'in the Church,' constituting a vital connection between the members of the spiritual Body and their immortal Head. Thus to teach the

The conception of the Church as a 'new creation' leads to this.

1 *Cor.* x 45.

[h] Lect. I. p. 7.

fact of a 'new creation' here begun by a Divine Power, was plainly to assume a theology. Our creation in the first Adam showed us to be part of the world which God had then made, and even the noblest part, its consummation, and the nearest to Himself. Our 'creation,' as it so truly is, in the second Adam was for a higher kind of manhood, to which the former was in suchwise antecedent, that it could never be an abnormal or isolated fact in God's Universe. We see, then, the course of the Apostle's mind.

Analogy of nature and grace.

There is a correspondence and analogy in so many respects between nature and grace, the old creation of God and the new, that we must not pass this thought heedlessly. Our nature always has such entire connection with the world in which it has place, that we may even mark in a thousand ways how the inferior ranks of being lead up to man. And so also the humanity begun in the risen Christ claims no less connection with the world to which He has ascended. 'The Second Man,' we are taught, 'is from heaven;' and for any of us to have communion of nature with the risen Christ is to be 'blessed with all spiritual blessings in the heavenly places,' where Christ now is. In a word, the new Humanity has its position in the abiding system of things; it belongs essentially to the everlasting future, as an integral portion of it.

Eph. i. 3.

The Apostle contemplates the eternal—not speculatively:

And thus we find the Apostle, of necessity, contemplating THE ETERNAL. But how does he approach it? Is he, like the giants of old philosophy,

aiming to take his stand on the extreme verge of the phenomenal, and straining his vision across the precipice, if so be he might discern essential being and its laws? Or, does his imagination wander into the cosmogonies of poets, or the sephiroth of Rabbins, not unknown to his education? So far is he from all such speculations that he does not intrude even on the memory of those sights and sounds of 'Paradise,' which he had been once privileged to know as a 'man in Christ' many years ago,—still deeming them 'impossible' or 'not lawful for a man to utter.' He just takes the simple facts of the Church's life, admitted by all Christians, and links them with the primary fact of the universal government of the universal Lord, which he assumes to be incontrovertible, or true-always. He could not teach, as he had taught, that 'renewed Humanity' was 'one Body' pervaded by the 'one Spirit,' Which had been received through the 'one Baptism' in the 'one Lord,' and was called to the 'one hope' of eternal life in Him, without rising to the 'one God and Father of all, Who is above all, and through all, and in all things.'

(See Porphyry, *τῶν πρὸς τὰ νοητὰ ἀφορμῶν*. p. 435.)

2 *Cor.* xii. 2.

but as the postulate of all religion.

Eph. iv. 4–6.

These, then, arise, as the lofty meditations of the Apostle at this time: First,—he thinks of God, Christ, the Holy Spirit, and then of the new Creation, and the 'all in all' or Universe of God in which it stands. And the thoughts must essentially range in this order; for we must begin from God, since from Him goes forth each act of creation, or of new creation, and in Him is the Supreme government and preservation of the 'armies of heaven and in-

Christianity belongs to an universal plan; à parte ante.

habitants of earth,' who are all beneath His will. It
προώρισε. is He Who, as S. Paul's teaching is, 'plans' His world, or, as the word is sometimes said, 'predestinates.'

We may begin our Theology with the Apostle by dwelling a moment on this last thought which we once more have arrived at[i]; for it is unavoidably implied, (as already said), in the government of the All-Wise.

Predestination, and what it implies;

In every intelligent being, thought would precede action; and design is but an imperfect term for a specific kind of thought, a mental tracing of the limits or outlines of action. Strictly speaking, then, every intelligent being 'plans' beforehand, that is, 'predestinates.' All predestination, too, implies a consideration of its object; election is moral, but predestination is the inward act, the special thinking of the mind alone. If we speak of God's predestinating, we can only mean that God, the Supreme Mind[k], always proceeds according to that which He thinks best, in His government of His universe[l]. Choosing, or 'electing,' would be continually included in this; since intellect and choice would not be opposed to each other in the Perfect Being; though they are not ideally the same, nor in all respects co-extensive. We intimated in a previous place[m], that among the noblest created intellects, thought and choice are directed by genius, which frequently does not explain itself to others[n],

[i] Lect. IV. p. 126. See Note G. [k] Lect. IV. p. 129.

[l] Comp. προορισμὸς and προαίρεσις in the Divine mind and the human. [m] Lect. IV. p. 127. [n] p. 153.

(while more materialistic workers may depend wholly on line and plummet); and so much more, the Eternal Mind discerns, acts, governs, with no infirmity of assistant measurement, but in ways of which it is declared, 'He giveth not account of His matters unto any.' *viz. that mind precedes intelligent action.*

In speaking of the 'plan' of the Divine mind revealed to the Apostle, he utters the 'thoughts of God' all naturally—having, as he says, 'God's Spirit.' And so he begins with God Himself, and proceeds at once from God to the 'Son of God,' directly he alludes at all to the action of Deity. If he speaks of Creation, then GOD created all things 'in JESUS CHRIST;' if of the Church, or new Creation, then it was by God predestined 'in CHRIST,' chosen 'in CHRIST.' 1 *Cor.* ii. 10–16.

Thus the idea of the Supreme Himself in S. Paul's theology, (with all his high Jewish training), has a mystery in it, which implies internal relation, and not mere unity. He never thinks of God except as of Him Who is already the 'Father of our Lord,' previous to any statement as to a Divine plan. 'The Father is in the Son, and the Son in the Father:' there is nothing between. The Apostle has no formal statement of this, but it simply belongs to his mind. Of God as sole Unity, in the Deistical sense, neither S. Paul, nor any ancient philosophy except the Eleatic, had any conception. It is so important to give the full weight to this, that we must pause awhile. The practical Christian idea of the Divine Predestination to which we have referred, depends entirely on the idea of Him Who predestinates. Most re- *S. John* xiv. 11. *Idea of the Divine mind, not to be avoided.*

verently, yet most really, if we would be true believers and true thinkers, we must approach nearly to 'Him with Whom we have to do.'

II. II. Probably no philosophy was ever able to rest ultimately in the Deistic or Unitarian conception of God; that is to say, every attempt merely to regard the Divine Being in simplicity as One, has ended in Pantheism, or else has been obliged to develope into some multiformity, so as to bring God and the world into relation. Among the elder Greeks, the 'Immobile One' was soon accompanied by demiurgic powers, and the pleroma of the Syrian Gnostics by æons. With the Hebrews there was a secret philosophy as to the 'Lonely and Formless One' Who preceded creation, Whose first evolution was 'Memra,' or the Divine Word; En-Soph among the Cabbalists being the sum of 'the Perfections[o].'

The thought of God cannot be Unitarian.

Efforts to conceive the Absolute.

It would seem that all philosophy has tried in some way to approach Being as anterior to phenomena, and reach the thought of 'God before creation' and compare it with the thought of 'God after creation;' but in no case is the Deistic Unit reached; for even before creation, an intelligent Deity was not merely the uncreated Absolute. He who 'knows,' (even internally,) must be in relation with the 'known,' and that relation is 'knowledge.' Such must needs be the inward trinity of intelligence, prior to creation, and prior to all outer action;

[o] Zohar. And Prof. Francke, *Système de Cabbale;* Ginsberg, and Basnage, who all give some brief account of this philosophy.

there would be the Knower, the Known, the Knowledge. The Divine Unity of philosophic Deism, if stated plainly, would be even a contradiction in its terms. It would be attenuated to such 'simplicity,' that He would needs 'understand' without any related intelligence, be 'wise' without wisdom, and 'act' without power. We have nearly this result, indeed, in some of the scholastics, little distinguished from the 'Nothing' of Hegelism or the 'Nirvânah' of Buddhism [p].

Plotinus, *Ennead.* iv. 4.

Now it is the magnificent simplicity of S. Paul in dealing with the great previous truths of Religion, as we may call them, which arrests us. Acquainted as he must have been with these 'philosophies so called,' so as at times to adopt the same terms, they were used by him to express his own meaning, not theirs. Accepting the brief facts of the Gospel in their far-reaching significance, he held them side by side with the previous truths of conscience, and the moral government of the universe; and he needed no more. These together are all the 'philosophy of God' that he appeared to want. It was the Gospel of Jesus Christ, with first truths assumed. 'I bow my knees to the Father of our Lord Jesus Christ, of Whom every order and rank of being in heaven and earth is named.' He had learned in his heaven-taught adorations that which he seemed not even to think of explaining to Christians taught by the Divine Spirit. His contemplations concerning the glorious Object of his worship, ('Whose I am, and

S. Paul's philosophy of the Divine.

1 *Tim.* vi. 20.

Eph. iii. 14, 15.

πᾶσα πατριά.

[p] See the treatise of Aquinas, *De Potentiâ.*

Whom I serve,') seemed ever to move, as we see, naturally and freely from the Father to the Son, and onwards to the Spirit ever searching 'the depths of God.' There is a sublime unconsciousness that any exposition of the Divine Trinity was or could be required by those who had the 'mind of the Trinity [q],' the Spirit of the Father and the Son inhabiting them as His temple.

Its great simplicity.

If, as has been said at times and truly, all philosophy must begin with some assumptions, this is the inspired 'assumption' without which the theology of S. Paul has no beginning. To have said formally at that time, what no Christian could be supposed to doubt, 'that the Father is God, the Son God, and the Holy Ghost God, and these three are one God,' were so mere a truism that we can hardly imagine S. Paul pausing, dogmatically, to state it at all, much less as a defence of the Divine Unity. On the other hand, it was no such truism, but necessary to be affirmed, and therefore he affirmed it, that it was real Humanity which the Son had now 'taken into God;' and that 'He being essentially in the form of God, and deeming it no invasion to claim equality in the Godhead,' yet took on Him our humanity, and wore it as 'a garment,' in such humility and condescension that all heaven stood amazed [r].

Phil. ii. 6-8.

Consistent with Hebrew monotheism,

There is something analogous to this natural treatment by S. Paul of our Lord's Divine Oneness with the Father in the Godhead, in much that the Apostle was acquainted with in his Jewish theology. Ap-

[q] A Kempis, ch. i. [r] See Appendix, *Philippians.*

pearances of God, whether human as to Abraham at Mamre, or Cherubic as to Ezekiel at Chebar, had familiarized the Hebrew mind with the belief that between the Creator and the created there was some Divine medium of approach. Nor did this clash with their Hebrew monotheism. The 'three men' spoke, we know, as One, to the father of the faithful. The Cherubic forms moved as One in the prophet's vision. And even so the Apostle, in speaking of God our Father, and of His Son our Lord, and of His Spirit Who is in our midst, passes from the thought of the One to that of the Other, with no effort, as seeing it all, so that the perceived Reality suggested no question, and aroused no thought of doubt for a moment.

Gen. xviii.

Ezek. x. 16, 17, 22.

Explanation would even startle us, if we met with it here; it would clash with the ease and simplicity of the whole tone of S. Paul. Philosophy puts the Divine at a distance; but this distance is not what man needs, and it is unknown to our Apostle. The instant and unimpeded relation and communication of God and His creatures finds recognition at once, in patriarch, prophet, or apostle, as truly as in any of ourselves. There is no attempt anywhere in the sacred writings to define the antecedent possibilities of communion between the Infinite and the finite, or the modes of correspondence of the created with the Supreme Good. In the mind of S. Paul, the Divine Father, the Divine First-born, the Divine Spirit, are the sublime assumptions which solve every previous question. First, beneath the

and the mystery of the Divine.

Antecedents of creation are included, immediately we touch the Divine.

'Father from Whom are all things,' he sees all being arranged. And then there is no gulf of separation between the Uncreated and the created, for the Divine Son, essentially one with the Eternal, is Mediator always, and by His omnipotence makes Himself one with us creatures of time. And thus also from the Son 'in Whom all things consist' there proceeds in the order of the Divine Spirit the distinct series of existences to be ultimately perfected.

S. John xvii. 23.

This is expressed to the Ephesians, Eph. iii. 10, 11.

All this theology is condensed in epistle after epistle with powerful brevity. In the Ephesian letter we read; 'God has created all things, to the intent that now unto the principalities in the heavenly places might be known by the Church the manifold wisdom of God according to His plan of old which He made in Christ.' Yet more fully to the Colossians we hear the same supremacy of God over His universe written of immediately afterwards, and showing the antecedents of creation to be all included in the Divine[s]: 'Christ is the image of the Invisible God, the First-born[t] before all creation, because in Him the whole were created, both those in heaven and those on earth, the visible and the invisible, whether thrones, or dominions, or chiefs, or powers: all were created by Him and for Him. And He is before all, and they all stand in Him. And He is the Head of the Body, the Church, Who is chief, First-born from the dead[u], that He might

πρόθεσιν ἣν ἐποίησε.

to the Colossians, Col. i. 15–19.

πρωτότοκος πάσης κτίσεως.

[s] See Appendix, *Colossians.*

[t] Suicer, *in verb.*

[u] Compare ver. 15 and ver. 18 as to the *πρωτότοκος* before creation, and the *πρωτοτόκος* (*ἐκ*) from the dead.

be First among all. It was fit and right that the completion of the Universe should be in Him.' The same truth of the subordination and union of all 'in Christ' is expressed in the letter to the Philippians, written after the other two; 'that in the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.'

and to the Philippians.

Phil. ii. 10, 11.

Is it not like breathing at once a higher atmosphere, to be thus lifted up to the region of the Apostle's thought? Though he opens to us no more than a glimpse of those 'principalities and powers' of the world unseen, all under the government of the Supreme, yet when we compare what he says with the highest poetry of our blind bard, who in his rhapsodies of 'lost Paradise' so grandly ranged in thought among the heavenly hierarchies, how great is the contrast that we feel! For the Apostle had himself been 'caught up to the third heavens,' and fully trusted no mundane medium, while yet giving us what may surely be deemed an outline of Paradise Regained, in which the created Powers and Intelligences of the Universe are one 'in Christ.'

Relation between the present, and the Divine future.

But after thus looking to the abiding future, the Apostle recalls to the Christians to whom he was writing the past and present progress towards that consummation. It was the actual Christianity of this earthly sphere which was to join on to that Everlasting Perfection yet to come. If the great truth of the New Creation, the Renewal of man

in Christ, obliged the Apostle to soar thus loftily and recognize the place of Christianity in the everlasting order; he must needs descend again, to tell the Church the mighty work that is to be done in time, to fit it for the enduring inheritance.

We know, as believers in God, that though the old creation, the 'first man,' had been 'of the earth earthy,' yet that creation had, in the place and for the purpose of its being, been 'good.' If indeed the primary creation bore marks of being intended ultimately to pass away, and give place to the 'second man, from heaven;' yet there was a Divine connection of the two creations, which must needs be remembered as we contemplate the 'putting on the new man.' The hand of the same glorious Creator has been on us in our old as well as in our new birth. A portion of that old creation, as the ages passed on, would touch the beginnings of the new. Here and there might be some nucleus of good yet to be unfolded; or, at times, intimations of 'things not seen as yet;' just as in strata of our lower world we find signs and elements of a former on which a later life has risen; the earlier having some type of that which was to come. And thus in some wise the old moral life is 'completed in Christ' for those who are 'found in Him.'

A design of God fulfilled.

τύπος τοῦ μέλλοντος. *Rom.* v. 14.

And physically, as well as morally, there is a preparation here, for that which 'cannot be removed.' That Voice which of old has shaken this earth of ours, 'yet once more shall shake not the earth only,' but also the lower heaven; and this word 'yet once more' signifieth the removing of those things that

Heb. xii. 27.

τὸν οὐρανόν.

are shaken, 'that those which cannot be shaken may remain.' When at last even 'the elements shall melt with fervent heat,' earthly things shall so 'pass away,' that the corruptible shall 'put on incorruption,' and the old-world conditions of our human form be all changed, since 'flesh and blood,' as they now are, 'cannot inherit the kingdom of God.' We shall move on from beginnings made here and now, in the Creator's own wondrous way, to that higher state which, from the first, was His design [v].

Removal of the old creation; a Divine act.

For a mere doing and undoing, with no advance, no onward and worthy movement, is not that which we should ever attribute to the Supreme Wisdom. We cannot doubt that in the order of the ages each place is fitly occupied. The phenomenal, the vital, the conscious, the moral, according to the nature of each, fulfils the purpose of Him Who assigns the name [x] and work of every being in heaven and earth. Amidst the various ranks, they who are formed to bear in righteousness a likeness to the Divine,—who freely choose the good and perfect and so offer to the Supreme Perfection the homage of their preference of righteousness—aspire to be 'taken into God.' Choosing the 'righteousness of God,' they will in the end, as 'heirs of God,' complete the body of that new creation of which Christ is the Head. These are they whom the Apostle beholds in his

And gradual completion of the new, equally Divine.

[v] See Aquinas, and Scotus, 'Utrum si non fuisset peccatum,' &c. iii. 1.

[x] Compare Eph. iii. 15, *ὀνομάζεται*, with the frequent וַיִּקְרָא אֱלֹהִים in Gen. i.

Eph. iv. 16. bright vision of the future, as 'fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part.' The earthly having been 'put off' here and now by them, Christ the new man is 'put on;' each moral imperfection of their humanity laid aside, 'crucified,' 'mortified;' each infirmity of the mortal body shall at last also be overcome by His power Who will raise it in incorruption 'like to the Body of Jesus' Himself Which is now set on high 'in the heavenly places.' So shall the ultimate organization of that higher world be accomplished by the omnipotent working whereby the Mediator is 'able to subdue all things to Himself.'

πολίτευμα.

Phil. iii. 21.

III. *Present internal economy of the New Creation.*

III. Such then is the Apostle's inspired view of the New Creation, as a whole, beheld as from the field of the eternal. But in the interval of time preceding the blessed consummation, that mystical Body of the Lord which has been in process of moral formation here, and is being Divinely arranged, has an internal order, in accordance with its heavenly life. We could not suppose that the 'Church which is His Body' could be united to Christ as a confused inorganic mass. Such a thought would contradict all we know or can conceive of Divine or moral life. There must be order pervading it.

Acts xxviii. 19-29. *Rom.* i. 16; ii. 9-10.

In instructing the Churches as to that order, which God had been pleased to constitute among the various members of the new creation, S. Paul always pointed out that the place of 'the Jews first' indi-

cated a kind of abiding law of the dispensation of grace. Not only had that people been Divinely selected, as all know, with reference to the descent of Messiah, but 'to them pertained the Adoption, the Glory, the Covenants, the giving of the Law, the Divine worship, and the Promises,' all of abiding interest. There had been for ages a wall of separation between Israel and the rest of the world, a wall taken down by Christ, the 'Desire of all nations,' in order to the admission of the Gentiles by His grace: but the removal of that separation did not destroy the Divine arrangement as to the Jews. It abolished estrangement, and created peace and unity in the new creation, without setting aside the ranks and orders appointed by God. The Jews were still 'beloved for the fathers' sake,'—still the 'people of God,' the 'fore-known' people, and 'not to be cast out,' but to be finally grafted into Christ, not losing their distinctness.

'The Jews first.'

Rom. ix. 1–4.

Rom. x. 12, 13.

Rom. xi. 1, 2, 28.

How precious this distinction was, the Apostle shows by claiming his own share in it. At the very time when, for example, he proclaimed that in Christ there was 'neither circumcision nor uncircumcision and neither male nor female,' he taught that both the subordination of the woman to the man, and the election of the Israelite before the Gentile, were facts of the Divine order, and circumcised and uncircumcised were to 'abide in the calling' they had received. All are as really 'in Christ' as the eye, the foot, and the hand are 'of the body;' but the diversity of gifts is not to be denied; for he adds, 'I also am an

Diversity of privilege among Christians.

1 *Cor.* vii. 18–20.

Israelite'—he himself had distinctive privilege with which he could not part.

Some Jewish distinctions which continued.

It is worth while to notice how very much is implied in some of those privileges just enumerated. 'The adoption' of Israel, which S. Paul places first, is most sacred. 'Israel is My son even My first born,' was the Divine announcement never withdrawn. 'The glory' is spoken of thus: 'Israel shall be sanctified by My glory.' The 'covenants,' the two tables written 'with the finger of God;' the 'law-giving' in the Holy Mount before 'the elders' of their nation; the service or 'worship,' according to 'the pattern in the heavens;' the 'promises' to 'Abraham's seed;' the oath of God to 'the fathers,' Abraham, Isaac, and Jacob; the Messiahship 'according to the flesh;' the 'sure mercies of David;' all these were the prized blessings which had fixed God's mark on His Israel for ever.

Exod. iv. 22.
Rom. xi. 1, 2.
Exod. xxix. 43.
Rev. xi. 19.
Exod. xxiv. 12.
νομοθετῆσαι. LXX.

And how, on the other hand, does the Apostle put before the Gentiles their own calling and position, in contrast with Israel's?

Gentile position.

He reminds them that they had been 'aliens from the commonwealth of Israel and strangers from the covenants of the promise;' that they were but 'the wild olive grafted contrary to nature' into the good olive tree and made 'partaker of its root and fatness;' that having been 'afar off, they were now made nigh,' and were 'no more strangers and foreigners but fellow-citizens with the holy people, and the household of God, and built on the foundation of the prophets as well as the Apostles, Jesus Christ Him-

Eph. ii. 11, 12, 19.
ἅγιοι.

self being the head corner-stone, in Whom all the building fitly framed together groweth into an holy temple in the Lord, in Whom also ye are builded together for an habitation of God through the Spirit.' Nothing indeed was more certain than the unity and peace to be found in Christ; but nothing more clear than the distinction of ranks and gifts in the New Creation.

Now it is to impress on both Jews and Gentiles the true nature of the grace and position of each, in the order of the future, that the Apostle in the first chapter of his Asiatic Epistle rejoices in the Divine plan which thus had arranged the various privileges of the elect while 'gathering together in one all in Christ.' Addressing his own countrymen, he says that God designed 'that they should be to the praise of His glory, by first trusting in Christ.' Then turning to the Gentiles he adds, 'in Whom ye also trusted after ye heard the word of truth, the gospel of your salvation.' He repeats, that 'the adoption' (which was the gift to Israel of old, as the people whom 'God knew' as His own 'before all other nations,') was designed for the 'praise of His glory' in Christ. This was their destination—this the 'inheritance' as 'heirs according to the promise' to their father Abraham[x]. The Gentile position was next.

('To the Ephesians.')

Eph. i. 12, 13.

(Τὰ διαφέροντα, and the importance of 'discerning' them.) *Rom.* ii. 18; *Phil.* i. 10; *Amos* iii. 2; *Eph.* i. 5, 11, 14.

The Apostle never loses sight of this primary distinction in the new creation between the Jew and the Gentile, always regarding his believing countrymen as reserved even here for some final purpose in the

[x] Comp. Appendix, *Ephesians.*

plan of Heaven, now imperfectly known. He changes his language continually as he assigns special prerogatives to Israel in Christ; always associating himself with them. If he says 'we,' and 'us,' his meaning is for the Jews; if 'you,' it is for the Gentiles; unless indeed the context plainly intimates another line of thought.

Contrast of Jews and Gentiles in S. Paul.

Rom. viii. 17.

Following the Apostle's 'continuous sense,' we see that 'the saints,' the Israelite believers, are 'heirs,' the Gentiles 'joint-heirs with them.' There shone the 'riches of the glorious inheritance' for Abraham's race[y], even amidst the triumphs of the Lord's Resurrection and Ascension. Not only here, but hereafter, this Divine purpose would be seen; and the Apostle prays that the Ephesians may all have grace to discern this; and that God 'would give the Gentiles among them the spirit of wisdom,' and so reveal to them the knowledge of Christ, that 'with enlightened mind they may perceive on the one hand the hope of God's calling for them as Gentiles, and on the other the riches of the inheritance of the sons of Abraham,' and the 'overflowing greatness of the power' of the Gospel among them all.

ἅγιοι.

Eph. i. 17–19; and comp. iii. 15, and *Phil.* ii. 9.

He appeals to the Gentile believers.

Changing his metaphors, but still inculcating the same truth, S. Paul reminds the Gentiles that when they had been morally 'dead in trespasses and sins' they had been quickened by Christ[z]; Gentiles who had 'followed the course of the world,' and Jews who had followed 'the desires of the flesh' so as

Eph. ii. 1–5.

Eph. ii. 2.

[y] Comp. *Rom.* ix. 23; xi. 12; *Col.* i. 26, 27; *Eph.* i. 18, 20.

[z] See Appendix, *Ephesians.*

to deserve wrath 'even as others,' having been 'quickened together, and raised up together, and made to sit in the heavenly places together, in Christ Jesus.' He points out that the Jews as 'the heirs' had the 'exceeding riches of grace' for all men to see; and the Gentiles a 'salvation' —not of themselves, for 'salvation is of the Jews,' but—of a gratuitous position of mercy, a 'gift from God.' He speaks of the Jewish believers as 'God's workmanship[a]' in Christ, for His new creation, and the Gentiles as 'built up additionally[b],' like the old proselytes, sharers with Israel in grace.

ὡς καὶ οἱ λοιποί.

S. John iv. 22.

δῶρον. Eph. ii. 8.

μερίδα, κ.τ.λ.

If at other times the calling of the Gentiles, the long-hidden 'mystery,' had to be vindicated against Jewish objectors, so now the Jewish distinctions, the 'glory of His people Israel' had to be upheld against any presuming spirit among the Gentiles; for though now 'broken off,' God was 'able to graft in again' the sons of Abraham. This special love of God has in it a 'grace' so touching to the human heart, that we all may at once feel an interest in Israel's bliss, as in that of an elder brother in Christ. To 'sit down with Abraham and Isaac and Jacob in the kingdom of God' is Christ's own description to us of the future joy of believers in Him: and when He tells of the sad lot of lost and sinful Israelites, He says that they would 'see all the prophets,' of the former covenant, in their high repose, and not share it at last! Even the interme-

The position of the Jews an advantage to all.

[a] *Isa.* xliii. 1. Comp. *Eph.* ii. 10 and 20; *Col.* i. 12.

[b] Comp. *ποίημα* and *ἐποικοδομηθέντες.*

diate rest of the saved, He calls 'Abraham's bosom.' It is, in a place to be hereafter considered, declared by the Apostle to be the very accumulation of the Church's solemn joy, to come to the 'great gathering of the Firstborn in heaven, the roll of whose names had been just written out' in the Apostle's discourse of the long list of Israel's worthies.

Heb. xii. 23, and xi. 1–40.

Not without cause, not without abiding love to us as well as to them, were all the privileges of Israel assigned in the heavenly plan. Nor will God reverse His order of things. Gifts bestowed by Him, He is not wont to recall. 'The gifts and calling of God,' for Gentile or Jew, 'are without repentance.' And whatever may be the future ministry towards the whole body of Christ designed for Israel, and to whatever degree the Churches addressed by S. Paul entered into his sublime view of this Divine economy, there can be no doubt that the conceptions of believers then, and the course of the Church afterwards, were very practically affected by what he thus taught, as to the heavenly organization of the whole body now growing around the Person of the risen Christ. Jews and Gentiles in Christ, even as male and female in Christ, and angels and principalities in Christ, are secure of their allotted places in the mystical body, while Jewish influences in the Church militant would wane, 'till the times of the Gentiles are fulfilled.'

Gifts of God are not reversed.

The orders in heaven being arranged by Him.

How great is the advance of Divine thought here met with in our Apostle's meditations! When he taught the Thessalonians ten years before, he had to deal with men who expected Christ to come back to

them here in visible glory, and assert on earth His supremacy over all His foes. And then it was naturally a distress to the Thessalonians that some of their brethren had just died; and the Apostle comforts survivors with the assurance that Christ would 'bring with Him all those who had died in Him.' A little later, among the Corinthians, it had been yet believed that some at least of themselves would survive till Christ's return, and so be 'changed' and not die. But here, there is a description of a far plainer kind than before, of the new organization, new creation, growing up outside the limits of the old; and the hopes of believers are now directly transferred to another sphere. It seems to change the form of the immediate expectation of faith, and we look to be blessed in the heavenly places in Christ—'places' which He is now 'preparing for us,' as our abiding home.

1 *Thess.* iv. 13; 2 *Thess.* i. 10.

Heaven, and not earth as it now is, our home of the future.

No doubt the great Apostle had been ready, ever since he saw S. Stephen die, to lay down his life for his Lord; and he trusted, like Abraham in the case of Isaac, that God would raise him from the dead. But now, writing during his imprisonment at Rome, in the latest epistle to which he put his name, he 'desires to depart and be with Christ.' We learn with some distinctness the sort of heaven which S. Paul longed for: it was 'the presence of Christ' Whom not 'having seen' during the Divine ministry on earth, as other Apostles had seen Him, yet he loved as earnestly as they. How sacredly he dwells on this 'being with the Lord!' while in connection with

S. Paul's idea of heaven.

Comp. 1 *Cor.* iv. 9, 2 *Cor.* i. 9, iv. 11, 14, &c., with *Heb.* xi. 19. *Phil.* i. 23.

it he anticipates a Divine Communion there, with saints and angels and all beings of pure and glorious 'names that are named' on high. The persons, rather than the occupations of heaven, fill his mind.

If we reflect, we shall find high reason here. For being is prior and superior to action, even when they coalesce; since it is its source, its fountain. Have we not heard it said, as if in rebuke of a too fretful energy, that there are favoured climates even here on earth where, frequently, the mere sense of existence is an exquisite joy. In a higher world it would needs be so; because being is a good, when no longer marred.

Being is a good, and higher than action,

'To be' is the glory of the Self-existent One. The blessedness of the blessed God in the highest speaks forth in this utterance, 'I AM THAT I AM,' which calms creation while it listens to the Eternal Voice. And as to ourselves, surely we are too much inclined to identify happiness with action, alternating as it does with exhaustion. Such action cannot be essential to us 'when that which is perfect is come.' Heaven is better described as 'entering into rest.' To be, and to have communion in some pure peaceful way with all perfect beings in their many spheres, that is our highest account of our future salvation, when the Self-existent God shall alone be glorified.

and existence in communion the necessary happiness of conscious beings.

Even from the fact that all conscious beings would naturally desire still to be, we learn how true it is that the sense of existence ought of itself to be a joy. Not indeed every kind of existence, e.g. the solitary; for conscious being when happy

is not lonely. Evil may be lonely, but good is not so. Existence in communion with the Perfect is the gift of the Mediator. 'Where I am there shall ye be also,' was His steadfast promise. 'That they may behold My glory' which 'I had with THEE, O Father, before the worlds,' was His last prayer for His chosen. This, we saw, was ever before him as the crown of S. Paul's hereafter, 'to be for ever with the Lord!'

IV. In thus discoursing to Christians concerning God and Heaven and the Divine economy of the future, we see however that the Apostle enters into no very minute details of that Life in God to which we are moving on. He rather deprecates all undue curiosity, and upbraids those among the Colossians who sensualized the future, were 'intruding into things not seen,' and in danger even of 'angel-worship,' instead of being 'rooted in Christ alone' and 'complete in Him.' To know that Christ was the 'Head of all principalities and powers,' was enough for S. Paul, without knowing much more as yet than the fact that such ranks exist. Enough for us to 'hold the Head, from which all the body by joints and bands having nourishment ministered increaseth with the increase of God.'

IV.

Further intrusive speculation is forbidden;

Col. ii. 8–18.

Col. i. 18; ii. 10.

Col. ii. 19.

And this 'holding the Head,' and so fitting ourselves for our future with Him, was no notional dream with S. Paul; and therefore in these epistles he hastily quits the region of lofty contemplation, and descends to the present condition of Christians,

and present preparation for the future, on the ground of the moral order,

who are here preparing to pass at last into that
πλήρωμα. Presence which is 'the fulness' both of being and of joy.

The fact was becoming year by year more apparent, that for the attainment of the ends of the new creation, even 'righteousness, peace, and joy in the Holy Ghost,' it was needful that there should be more extended social organization of Christians; and in order also to carry out obedience to Christ's rules
S. Matt. xxviii. 18, 19. among His followers. This was needed as to the Baptizing in His Name, and the 'Showing forth His death' as He commanded, and also as to the moral rules of the Christian life, concerning which He had
S. Matt. xviii. 17. said that His followers should 'hear the Church.' In earlier years, when the Lord's return was daily expected, such organization would have seemed less urgently important, and its authority somewhat faint; but it really grew, calmly and steadily, from the Pentecost.

urged; and assisted by the Apostolate. They who 'seemed to be pillars' set up in the Church from the first, had according to their duty upheld a necessary Discipline, though accompanying it with a spiritual energy of which Ananias and Sapphira, and Elymas, and Simon, were proofs. From the Apostolate then proceeded first the Baptisms and the Eucharists of the whole body of believers. And S. Paul himself, the 'last of the Apostles,' delivered that which he had himself 'received of the Lord Jesus,' and spoke with very stern authority to those who departed from the 'tradition' in the Eucharistic service at Corinth. He even restrained by his Disci-

plinary rules some who had gifts of the Spirit, forbidding them to 'bless' or 'consecrate' when in the exercise of the gift of the supernatural 'tongue,' unless some interpreter were present; for though their consecrating might be quite correct, the people could not respond with 'Amen' at their Eucharist[c]. But directions and Discipline, on these same and other subjects, spiritual and social, he then promised to give orally on his next visit. Some internal moral and spiritual discipline had indeed been always necessary, for 'God is not the author of confusion but of peace, in all the Churches.'

1 *Cor.* xiv. 16, 17.

Discipline to be further provided for the Christian Societies;

The rise of a new generation of believers, after the lapse of the earlier years of the Apostle's ministry, made it yet more necessary that, before his race was run, provision should be made for the coming emergencies of the Gospel. The gifts of the Spirit to individuals had not prevented the growth of wilfulness among them. Some were disappointed at the results of Christianity; many were honestly distracted, and needed both restraint and guidance; and the death of early teachers obliged further provision for the sake of the next generation, that there should be some to 'labour in word and doctrine' as well as to govern.

and with a view to the future.

Hitherto, even in the Apostle's own writings, the historical outlines of the Gospel had been little traced, and in no exact or formal way. Some of the most sacred teachings had been handed on unwritten. But memories of the 'sayings of the Lord,' lingering in

[c] Lect. III. p. 76.

the first generation of believers, ought not surely to be left unguarded for the future. 'Eye-witnesses and ministers of the word' were not to pass away and leave no trace behind.

No one indeed was more impressed than S. Paul was by the fact, that the Lord had in His love and wisdom made all provision in these things for His future Church; and he was not backward now in asserting it. He says: 'When Christ ascended up on high He gave gifts,—some apostles, some prophets, some evangelists, pastors, and teachers; some for the completion of the Jewish Churches, some for the deaconship so soon needed, and some for the edifying of the whole body, Jewish and Gentile, till we should all come to unity, in the faith and knowledge of the Son of God, and unto the measure of the stature of the fulness of Christ.' To the Philippians, S. Paul speaks even more definitely, and mentions 'Bishops and Deacons' as now set up in authority among them, probably by their apostle Epaphroditus. His speaking so emphatically to them, in their official position, in this the latest of his epistles to these 'Churches,' is full of significance, when he was about so soon to lay down his mission with a martyr's joy.

Divine progress of the Apostolate.

Phil. ii. 25.

For much yet remained of the primitive message, concerning which continued explanation would be required, as the days 'were lengthened.' The Mosaical rule of worship, and the ministry of the Aaronic priesthood, had not yet been removed by the expected judgment of Heaven; and so of the priesthood of Christ S. Paul had not formally written, nor of

the Ritual therefore to be known hereafter in the Churches. How sacredly the 'secret of the Lord' had thus been guarded, while 'the first tabernacle was yet standing!' The Baptismal Faith in the crucified and risen Saviour and redemption by His Blood had been proclaimed, but with no nearer approach as yet to Sacrificial language than the Lord's own words had essentially given—'This is My Body;' 'This cup is the new covenant in My Blood.'

'Others building thereon.'

The great Apostle had laid foundations, and others as well as himself would yet 'build thereon.' He had shown, that the whole Church was a Body Divinely ordered both in heaven and earth; that the Righteousness which springs from faith could only be attained in accordance with the plan of heaven, the mind of Christ; that the members of the Lord's body yet on earth must ever advance in Communion with all the rest. Christians already withdrawn from earth, he taught, were ranked in fit relation, one class with another, in the world invisible: and Christians here must know now their own subordination, part by part, in the system of the new creation. The positions of human duty here were, indeed, the means of forming the heavenly character in all the members of Christ on their heavenward way.

Subordination of Christian to Christian, purely moral;

So S. Paul bade the Ephesians, and Colossians, and Philippians in the close of his Epistles to them to look around them. As members of earthly society, as masters, servants, fathers, children, husbands, wives, they were 'passing the time of their sojourning here.' And as such, they were to know and do their several

duties, and hold their true places; and be regulated, in all that seemed doubtful, by those 'set over them in the Lord,' the overseers of their souls. Their place in the mystical body on high was hereafter to be such as they might become fit for now. The power of Christ their Head, Who is 'in the heavenly places,' would do for their souls the wondrous work of the Divine reconciliation, and would redeem their bodies also from the power of the grave; but the moral work must here be accomplished in every individual who would at last be 'found in Christ.'

Not very minutely written rules however would the Apostle give these Christians to whom he was writing. They were 'to be subject to those who watched for their souls.' He does not any more discuss, as he had once done to the Corinthians, the questions of the day in detail. To submit, and know their own place, was all that he cared to say; except that he now linked the social and moral duties of Christians with their place in the mystical body of Christ. The oral teaching and practical working of the Church would 'supply all their need.' Repeating his old saying to the Corinthians that the 'husband is the head of the wife,' he just shows how the lower creation foreshadows the higher; and he so finds even in the present domestic sphere a sacred microcosm resembling the union of the whole Body of Christians with the Head on high. 'This is a great mystery: I speak concerning Christ and the Church.'

and ordered in the Church as to manifold details.

The Apostle says somewhat more in another place

on this sacred truth. But can we, without solemnity of a very deep kind, mark even his present teaching as to the Divine interest which pertains to all the particulars of our life on earth, and what bearing they all have on things in the heavens? A Christian family, with its reverenced parent, its obedient spouse, its loyal and loving children, 'growing up into Christ in all things,' 'putting on the new man day by day,' should be an earthly hierarchy of righteousness and peace, surely a most august sight to be looked on by 'principalities and powers above' where we shall rise and 'be as the angels.' Might it not be a pattern of an order in heaven, brighter than what Moses saw, if only the Spirit of God were indwelling there? For being united in the grace of the Body of the Lord they would have 'the very image of the good things to come,' while the law had 'only the shadow.'

1 *Cor.* xi. 3, 10. *Correspondence with things in the heavens.*

To know that Christians now are one with the Everlasting future—that their daily lives may be fitting for a place in the plan of Heaven, those for whom 'all things are working together for good, because they love God, and are called in Christ,'—it is this which fills the Apostle's heart with joyful hope, when writing his last words to the Churches. He left them with the monition, that their present being is clothed with a dignity which may abide for ever. Life on earth, felt as life eternal, life beneath the dominion of grace, life in the Church of Him Who is our Head for ever, is immortality consciously begun. And the believer, in his holy waiting here, may know

Rom. viii. 28.

that a canopy of blessing is spread over him from his birth till he passes beyond the reach of death, 'the peace of God, which passeth all understanding, keeping his heart and mind in the knowledge and love of God, and of Jesus Christ our Lord.'

Directions as to some duties yet reserved.

Elsewhere the Apostle enters more fully into the special duties of the Christian societies, as organized bodies under their appointed Apostolic guides; but the directions so given by him were addressed naturally to the rulers of the Churches, such as were Timothy and Titus[d], and were given in the prospect of those anxious times which were before Christians, and of which there were now prophetical warnings. His present letters were admonitions of holiness and duty to believers in Christ in every station, teaching them to deny ungodliness and worldly lusts, as being members of one mystical body 'having its citizenship in heaven.' This, he exclaims, is our desire for you, 'even your perfection.'

Phil. iii. 20.

Contrast in the philosophy of Anselm and S. Paul.

It was part of the philosophy of S. Anselm that the new creation in Christ would supply that which had been lost to the perfect work of the perfect Creator, and fill up the ranks of glory which had been injured by sin. S. Paul's surely is a nobler view. He speaks of the gathering together in Christ of the new creation, not as arising *per accidens*, but as a glorious whole in itself, 'without spot or blemish' or any such thing. The spiritual powers on high, archangels, angels, and principalities, are ranked as in due place under Christ our Head. And while there

Eph. v. 27.

[d] Lect. VI. p. 202, &c.

is in Anselm's thought something fatalistic or mechanical, as if the Divine perfection was bound to a certain cycle in creating, the thought of S. Paul rises to the majesty of a moral world—a subordination of will to will, the will of the finite to the Supreme. He does not conceive of the failures of some wills, in the former series of creations, as compensated by the success of other wills at a later stage. He appeals to every Christian to fit himself by grace for that which Christ has prepared for all who will follow Him.

The 'gathering together of all in Christ' must be preceded, then, by a moral working in each, not as remedial only but 'according to the measure of every part.' Here is a wonder that angels might 'desire to look into.' No thought of ours can adequately realize that marvellous future of the 'Jerusalem which is above,' completed at last by 'just' inhabitants from this lower sphere, and joined by 'the hosts of God.' Not until the myriads of the sanctified on earth shall be completed, and the last of the 'redeemed from among men' shall have gone up on high, will the Apocalyptic vision be realized—'and I saw the New Jerusalem descend from God, as a Bride adorned for her Husband,'—the 'great mystery of Christ and His Church.' Not until the moral world is accomplished will the elements of the old creation be removed, and the atmosphere of alternate decay and birth here below be superseded by that ethereal light in which we shall for ever 'live and move and have our being.'

A Perfect moral creation.

Eph. v. 32.

And then shall He Who sitteth on the throne proclaim, 'Behold, I make all things new.' 'And there shall be new heavens, and new earth, and there shall be no more sea;' 'for the first heavens and the first earth shall be passed away.'

LECTURE VI.

καιροὶ χαλεποί.

1. TIMES OF THE TRANSITION. (A.D. 61–69.)

2. DIFFICULTIES IN THE SEPARATION FROM JUDAISM.

3. PROVISIONS MADE BY S. PAUL FOR THE EMERGENCY.

4. CO-EXISTENCE NOW OF THE OLD CREATION AND THE NEW.

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LECTURE VI.

TIMES OF THE TRANSITION.

'*In the last days perilous times shall come.*'—2 Tim. iii. 1.

I. FROM his prison on the Palatine, S. Paul had leisure not only to review his own work for Christ, but to contemplate as from a watch-tower the progress of the new life which was pervading the moral chaos of the nations. We must again survey the scene with him, and re-visit in thought the course hitherto traversed. We thus shall best learn, first the nature of the crisis; next how it had been so long averted; then how S. Paul met it; and finally that which concerns its adjustment afterwards, and till now.

I. A.D. 62. *Philem.* 13. *State of the Church and the world during the Apostle's imprisonment.*

Great changes had passed over the Churches, and over the Empire, since the Apostle's mission had begun, changes that must be watched more closely than has thus far been necessary. The state of the world and the advance of the Gospel must be looked at together, as in some wise acting and re-acting on each other, during the various social phases of that generation which we must try to understand.

All Christians had from the first expected, as Christ had foretold, times of the extremest difficulty to come before the fall of Jerusalem and the open

Increasing difficulties of the times.

punishment of the Lord's rejecters. Very frequently the scene had looked dark, but the shadow of the coming woe was deeper now to the Apostle's gaze, and he felt that the 'last days' of the long sacred Hebrew polity, the 'perilous times' of Christ's warning words, had indeed arrived. God's ancient people, long kept together so marvellously whether in their own land or in exile, had begun to break up more hopelessly than ever before; and the fatal war was about to be kindled, in the flames of which the holy city and the glorious temple would be consumed[a].

S. Luke xxi. 22.

The Apostle anticipates the 'last days:'

Nor was the condition of the heathen empire less critical: its turmoil was increasing, and there was not the least prospect of better things. As for the Apostle himself, and his own part in coming events, all seemed uncertain. Whether he should regain his liberty and live through these 'perilous times,' and still further extend the knowledge of Christ among the nations[b]; or whether he should be called away, as had so often been his longing, to the presence of his Lord, he knew not. With his mind alternating, his anxieties aroused, and duties towards all the Churches waiting for discharge, he had at the earliest moment of his arrival in Rome summoned his long-trusted Timothy to his counsels[c].

is full of care for the Churches:

2 *Cor.* v. 4–9; *Philip.* i. 23.

In his letter written with this view, while explaining his position as an apostle, he pours out his whole heart to 'his son Timothy,' as he calls him. He looks back to all the past, his own conversion

and he writes in consequence to Timothy.

[a] Tacitus, *Hist.* v. c. 9; Josephus, *B. J.* ii. 13, 6.

[b] Comp. 2 *Tim.* iv. 7 and 17.

[c] Lect. V. p. 146.

to Christ, and Timothy's, and their working together down to the time of their parting in sadness three years ago on the sea-shore at Miletum. He reverts even to the hardships faced at Lystra and Iconium, and then recalls the early faith of Timothy's mother and grandmother and the scripture-lessons that they gave. Then, turning from these cherished memories, he so describes his own position of solitude and care, that the result is that he quickly brings Timothy to his side. He was occupied, previous to his friend's coming, with a letter (which we have already considered) intended for the Ephesians whom Timothy would now leave, and also for the neighbouring Churches in Asia.

2 *Tim.* i. 4, 5, 11, 13; iii. 11, 15; iv. 9, &c. *Acts* xx. 37.

The difficulties of the times were keenly felt indeed by the Apostle and his co-adjutors, when he had first written to Timothy, and also to Titus[d], after leaving them in charge of Ephesus and Crete three or four years before. But events had advanced since then. In those letters, advice had been given for the immediate emergency, with the hope of the Apostle's personal return both to Asia and Greece as soon as he could accomplish it. But now the exigency was no local one, and was growing daily. The Apostle's survey extends from Rome northward to Macedonia and to Dalmatia, and eastward to Asia Minor and Syria; while his plans, should he be spared, reached yet farther in the West, for he wished to go from Rome into Spain.

The crisis becomes even more grave and extended.

1 *Tim.* iv. 13.

Titus iii. 12.

Rom. xv. 28.

The Churches founded by himself were of course

[d] See p. 105, and *Preface to Titus* in Appendix.

State of the Churches founded by S. Paul.

his special care, leaning as they did on his Apostolate. Those in Asia were his earlier charge, and he speaks to Timothy in his present Epistle with keen distress as to their desertion of his teaching.

2 *Tim.* i. 15. 'This thou knowest, that all they which are in Asia are turned away from me;' the defection of the Galatians being doubtless known in Ephesus, and extending itself thither, since the Apostle cautions even Timothy to be firm in maintaining not only 'the testimony of the Lord,' but 'of me his prisoner,' namely, the teachings which began from Damascus and Antioch, as well as the traditions of Jerusalem and Galilee.

2 *Tim.* iv. 10.

Extent of S. Paul's missionary cares.

He then mentions that 'Crescens had gone from him to Galatia,' (as if with some last message from himself). Titus had been sent on 'to the Dalmatians,' who had received the Gospel ten years before; the Apostle's plan for meeting Titus in Greece[d] being frustrated by his imprisonment. Demas[e], another friend, had suddenly left, and gone to Thessalonica. Erastus, a companion of former days, had settled at Corinth; Tychicus was the bearer of the letter to Timothy, and Luke was in fact the only personal attendant that remained to the Apostle. There was abundant need then for the presence of Timothy, for the occasion was more than sufficient to justify careful thought for the present and the future.

As to the Churches of Palestine, and those gene-

[d] At Nicopolis.

[e] He repented, and, probably influenced by the faithful Thessalonians, returned to S. Paul. Col. iv. 14; Philem. 24.

rally of Judæan foundation, S. Paul could not help knowing their alienation from him; and he scarcely refers to them. They were no part of his more special responsibility; and though he would think of them with affection, he would know that Christians among the Gentiles would hereafter be less concerned with them, and would shrink from the Jews more and more, in the presence especially of the heathen who feared their seditious character and regarded them as political enemies. *State of the Judæan Churches.*

Both in Europe and Asia the estrangement of Jews and Gentiles was increasing. We have seen that on S. Paul's first coming to Rome, the synagogue there was to a great extent ignorant of, or indifferent to, Christianity[f]. In Jerusalem the case was equally discouraging. S. James the Bishop, whom he had not seen for several years, had just suffered martyrdom; and soon afterwards S. Mark died—(another severance of former ties); and Christians were all preparing, as Christ had forewarned them, to leave the holy city; which they did four years later[g]. The old landmarks were being fast removed, the old foundations destroyed; and Christianity, rapidly advancing, had to gird itself for a future once wholly unlooked for. *Growing estrangement of Jews and Gentiles.* A.D. 62.

The changes in the position of the Roman world during the twenty-five years of the Apostle's ministry had been very trying; each political movement

[f] No trace is here of any previous presence of S. Peter in Rome.

[g] A.D. 66. The flight to Pella. Josephus was in Galilee. The burning of Rome seems to have been the signal of the political struggle of heathenism.

Times of Tiberius.

exciting expectation, and then leaving a prospect less and less hopeful for mankind. The last years of Tiberius had been a time of comparative quietude —'*sub Tiberio quies.*' Gamaliel's advice, 'refrain from these men,' was acted on in Judæa after the persecution in the case of S. Stephen had subsided; and the Roman rulers seemed not then to interfere much with Christians anywhere. But all was different on the accession of a new Emperor, and the fears of Jews, and the hopes of Christians that the last troubles had arrived, were all stirred: had not the 'perilous times' now surely come?

Acts viii. 5–8.

(Flaccus their foe.)

A.D. 37–41.

During nearly the whole of the short reign of Caligula, S. Paul was in retirement in Arabia. The Apostle's conversion and the beginning of the new Emperor's reign had happened in the same year, an epoch of striking significance; for then it was that retribution had just overtaken the chief of those who 'with wicked hands had crucified and slain the Lord' seven years before. Tiberius, and those who acted under him in that solemn deed, Pontius Pilate, Herod of Galilee, and Caiaphas the High Priest, all passed away at that crisis; and Judæa itself had for the time been annexed to the Syrian province[h].

Times of Caligula.

The patriotism and zeal too of the Jews were subjected to a terrible trial after Caligula's reign began, by his profane attempt to place his own statue in God's temple—a climax of heathenish guilt

[h] This may account for the degree of authority exercised in Damascus by Theophilus the High Priest of Jerusalem. Acts ix. 2.

which roused animosity that refused to be allayed. The mission of Philo at this time to the monster-Emperor, to avert his fury, if possible, from the Jewish nation[i], could not be unknown to any among them; and S. Paul must have looked with doubt and wonder as he remembered the words of the people to Pilate concerning our Lord—'His blood be on us and on our children!' Even heathen Rome was horror-struck, however, at so abrupt an outrage on all right and reason as the reign of Caligula[j]; and every one seemed relieved when it became known that the Emperor had suddenly died of poison. Yet the event proved to be but little relief, and Caligula's reign was not the 'time of the end,' not the hour of deliverance for the Church, the final battle with the last antichrist, or the 'perilous times.' Indeed the mission of the great Apostle of the Gentiles can scarcely be said to have then made a beginning.

S. Paul was watching and waiting, till he settled at Tarsus and began some apostolic work in Cilicia. *Gal.* i. 21. The Church all this time advanced, though at first principally among Jews. The reign of Claudius had now begun, and it began well; for perhaps, indeed, any change was better than what had been; yet the imperial reform proved to be but short-lived. *Times of Claudius,* A.D. 41–54.

Meanwhile, we see that the Gospel was spreading to Gentiles also. S. Paul formed a coadjutorship with Barnabas, settled for a time at Antioch, and continued

[i] Unhappily we have lost three of Philo's books, 'What befel the Jews under C. Caligula.'

[j] Lect. II. p. 61.

with him till after the Council at Jerusalem, the tenth year of Claudius. During the three years which next followed, Christianity had penetrated to the west of Asia Minor, and it spread into Macedonia and Greece, before Claudius came to his end; though the new faith seems not yet to have attracted notice in Rome, being probably sheltered by the Synagogue, and so included as a kind of Judaism.

And then, if we ask further as to the condition of the Empire during these thirteen years of the Church's steady growth, we must find our answer in the despair of the heathen, and in the yet more excited expectation of Christians that 'the end was at hand,' 'the perilous days;' if so be even yet the worst were reached!

More injurious than the preceding reign,

The weakness and baseness of Claudius affected the whole heart of Roman society even more than the frantic cruelties and lust of Caligula had done, for they had only been briefly endured. As in the case of his predecessor, assassination was attempted. Next followed conspiracy after conspiracy of sustained malignity, and in remoter parts of the Empire, civil war. One such outbreak, viz. that in Dalmatia[k], may have brought under the Apostle's eye some of those hopeless features of social heathenism at which he sometimes glances. It was perhaps a distinction of Claudius, that his misrule and crime deeply infected the provinces, being in nowise concentrated in Rome.

Rom. i. 18–31.

Attention was, as is not unusual, diverted from

[k] Suetonius, *Claud.*

the moral ruin to the material progress which was conspicuous on every hand. Great works begun in previous reigns, aqueducts, harbours, roads, were urged with zeal; but there was everywhere a still more steady social debasement going on side by side with this display. Forms of luxury became more and more revolting, and the population of intoxicated Rome crowded periodically to the forum and the circus, as if to defy all the sacredness of humanity and bid adieu to the remaining dignity of life. It was, in fact, a great realm of moral death that Claudius himself now found that he was ruling over; and the poor gladiators' wild words became in bitter truth the fit greeting from such a people to such a prince—'*Ave, imperator, morituri te salutant.*'

notwithstanding material progress.

But Claudius too passed away, murdered at length by his wife; and was succeeded by his adopted son Nero. Nero's reign coincided with that eventful part of S. Paul's life which began with his residence at Ephesus, and ended with his martyrdom. Let us mark now the moral position. The same historians inform us still as to the facts [1].

Times of Nero.

Judaism, we first note, had entered on its closing period in Palestine. S. Paul's former master, the gentle and reverenced Gamaliel, having given place to the energetic Simon, zealots arose everywhere, and all Jewry was at intermittent war within itself. From the third year of Nero, the tyrannical Felix was governor of Judæa, and he continued to be its scourge till the time of S. Paul's removal to

Closing period of Judaism.

[1] Condensed in Sulpicius Severus, *Biblio. Max.* vi. 325.

Rome. Up to this period Christians had been encouraged by the Apostle to remain in the position they had hitherto occupied, accepting with a certain reserve the social system around them [m]. But there seemed no longer any such remaining resting-place. The confusion was growing every hour.

1 *Cor.* vii. 20, 24, 40. οὕτως μένειν. (See App. *in loco.*)

The times of Nero may be epitomized in his own story. Human nature, even in its most sensual mood, shudders at what the heathen historian unveils [n]. Murder, with cruelties that had become to Nero a joy; incest, with debaucheries of the most sickening foulness; matricide of consummate treachery and boldness; and death inflicted at last in terror [o] by his own hand. Such is the summary of the life of the last, and most loved, of the family of Cæsar; and it is a picture of his age. It is too true, that even the deepest crimes of Nero were connived at, if not allowed, by the self-possessed philosopher who had been his preceptor. But the guilty compliances of Seneca did not screen him from the ferocity of his imperial pupil; and his savage fate was not without justice, though it almost provokes the question, whether the very shadow of virtue had not at length gone from among men? For there then swept on a bewildering series of almost enigmas of crime—slaughters of nobles, conflagrations of the great city, and a remorseless levity in exterminating anything that apparently aimed at all at goodness. And the Roman populace sympathized with even this at last.

Nero's own career an epitome of the times.

[m] Lect. III. pp. 95, 96.

[n] *Ann.* xiv. 2.

[o] See the *Mors Neronis*, and H. Savile's treatise.

And the goal was reached: the warnings of the discourse on Olivet were accomplished. The great burning of Rome shook everything. The transition from the old dispensation to the new was no longer postponed. It was this that S. Paul saw when he now wrote to Timothy of the 'last times,' 'the perilous days' that had opened on them. 'Times' they were, as he vividly expresses it, 'all self, and avarice, and growing insolence and pride;' times of 'blasphemy, irreverence, and heartlessness; of unnatural impurity and even contempt of virtue;' times when 'the eagerness for all indulgence had become a very delirium of evil'—they are S. Paul's words that we are thus carefully rendering—and yet they were times of incorrigible superstitions, and inextinguishable idolatries, in which no true sense of God or conscience seemed any longer to remain. Such were the 'last days' of the prophecy, the very 'peril' of Humanity. It seemed as though the secret presence of good, the pervading Gospel of God, had exasperated the powers of evil, and that the energy of unnatural evil had no less called up the faith and courage of the sons of God.

S. Paul's description of them.

2 *Tim.* iii. 1–4.

II. S. Paul, contemplating now these dark times that had come, and had been ushered in by the outward portents[p] foretold by Christ, looked with Apostolic anxiety on all the Churches. Questions which were now at the very doors, were so distant, as to be scarcely thought of as questions a few years since; and especially those which affected the pre-

II.

New features of the times in respect of Judaism.

[p] Tacitus, xii. 43; Pliny, ii. 31; Dion Cass. 60.

sent place and state of Judaism. For as at first the faith had been chiefly known among Jews, so Gentiles, when at length admitted, were received as in a spirit of toleration. It had been just conceded at
A.D. 51. the Council of Jerusalem, that the Gentiles should not be bound to submit to the law, or compelled, except slightly, to Jewish customs. And Jewish believers still deemed their own social and religious customs best, and regarded the Gentile condition, with some condescension, as exceptional and inferior. If Gentiles were willing to become Jewish in their Christianity, they still were so admitted; otherwise the state of things among the Galatians could not have arisen. The idea of separating off from Judaism altogether, and in some sense dropping its distinctive association, was of recent growth.

The first half of the ministry of S. Paul himself had found its chief sphere among his own countrymen in the provinces; only in the second place did he then minister to Gentiles, who were a minority of
Gal. ii. 9. the believers. He first agreed with S. Peter at or after the Council of Jerusalem, and not previously, to keep himself to the Apostolate of the uncircumcision; an agreement, however, which would enhance the sense of his responsibility now that a social morality was publicly needed, and the world Jewish and Pagan was in confusion. For he had known how, in the reign of Tiberius, the social system of the Empire had been some kind of protection for the rising Christianity. He must even have looked back on it as a relief. The sacred historian is almost

Hitherto the Church had not broken altogether with Judaism.

covering that period when he says that 'the word of God increased, and the number of the disciples multiplied greatly in Jerusalem, and a great company of the priests were obedient to the faith.' The Church held terms with Judaism as yet. In the times of Caligula, indeed, the Jews had been more violent and rancorous, but there was then no rupture on the side of Christians. Christ's saying, 'I am not come to destroy the Law, but to fulfil it,' was of wide significance; and all clung to this. And the Jew saw in that Law a sacred social system Divinely constituted, delivering Israel from the imperfect rules of inter-association known among the rest of mankind. *Acts* vi. 1–7.

Importance of the social system of Judaism.

And here, if we would look at those 'perilous times' as the Apostle did, we must consider carefully a grave subject, almost wholly overlooked in our ordinary exegesis of primitive Christianity, viz. the moral importance of the social system of Judaism, while it lasted, in the first stage of the Gospel life.

It is very easy to speak in broad terms of 'social demoralization' at any time; but our meaning ought to be clear. Unless social law be sanctioned by some higher authority than itself, any mutual understandings in society might indefinitely change it. Hence among heathen nations there arose wide diversity in the interpretation of the rights of classes, and families, and individuals; and more primitive custom was subverted. Not unfrequently the social system drifts into immorality notwithstanding all the resistance of individual conscience. Something higher than apparent utility, present convenience, or legisla-

It supplied a religious element that society always demands.

tive enactment is needed for social as well as personal morality: and this is only found in a true religion. How religion with its supernatural rule is at any time to touch natural society, is a further question: but it was no question among the Jews of S. Paul's time.

Every needed rule and custom of human life, the structure of the family, the tenure of property, the subordination of classes, the education of the individual, the duties of the sexes, had been carefully ordered among the Jews, and were in many ways quite different from all that prevailed among Gentiles. Marriage, divorce, affinity, to mention no other points, were settled by authority sacredly admitted by them on all hands. When we remember that for the first twenty years of Christianity, a great proportion of believers, being also Jews, thought it was best to remain in the social system of the circumcision, we can understand that it was from no mere love of forms or proneness to tradition that the circumcised continued to be partly Jewish. They found that any departure from their national customs involved them in some uncertainties of a serious and practical kind. Social rules of heathenism they could not accept in conscience. The Galatian Christians tried to solve the social difficulty by continuing in Jewish rules; the Corinthians by treating as indifferent all the civil customs of the Gentiles; ('all things are lawful'). S. Paul condemned both methods.

The first Christians continued in the Jewish social system, partly:

other organization being unprovided.

But either to Heathenize or to Judaize in morals was inevitable, unless there might 'until the coming of the Lord' be an organization of social life distinctly

Christian, in those societies which from the first had been gathered by the Divine Spirit, to begin to live on earth the Divine life, the life of Christ, the life with Him Who is in 'the heavenly places,' whither He would lead His followers. Some government of Christians under the Apostolate had been seen from the beginning; but with the prospects now before the Church, more of detail was demanded. Nor would such government be needed only in social matters.

Christians began to be more self-governed under the Apostolate.

For the primitive connection of the Gospel with Judaism had provided also for some of the religious as well as social needs of the first Christians. And how was this to be all broken off? Let us consider.

The free constitution of the Jewish synagogue allowed intelligent members of the community, under certain restrictions, to take part in the public devotions and instructions of the Sabbath. In Jerusalem there was also the daily service of the temple, open to all, and duly ministered by Priests and Levites according to the law. We should not forget, too, how large a proportion of sacred ritual not only survived among the Jews, but retained a strong hold on the consciences of the devout, even till the overthrow of the temple, when Sacrifice ceased. With so ample a provision for worship and instruction, the first believers seemed only to have one further need—viz. the means of uniting in celebrating the special rite commanded by their Lord and Master; and this want they supplied, we are told, by celebrating 'at home.'

Reason for delay of this, hitherto: and for the truce with Judaism.

κατ' οἶκον. *Acts* ii. 46.

Wherever any considerable body in the synagogue,

or 'any great company of the priests,' believed in Christ, the means would be already provided, then, for Worship and for searching the Scriptures. It was the more easy even for Gentile proselytes to acquiesce in this, because 'the Service of God' was one of the things consigned by Him to Jewish care. Yet the coming subversion of the temple and of 'all the houses of God in the land,' by the Roman conqueror, would take away the remains of these blessings from the present Jewish believers, and throw new converts (as the Gentile converts had already been thrown) on their Christian organization alone. Not only so, but the national distinctness of the converted Jew would gradually fade. In fact, with the second destruction of the temple, the line of the circumcised Bishops, kept up even till then, came to an end. Thus it was impossible to doubt the necessity for a careful ordering of the Christian Society for all purposes of worship; and it was the duty of the Apostolate in Christ's name to arrange this without delay, and supply any defects hitherto felt either among Gentile Churches, or the Jewish.

λατρεία. *Rom.* ix. 4.

Natural end of the truce, as to worship;

A.D. 135.

But the fuller structure of Christian worship, apart from Judaism though following its sacred pattern, was not all that had to be accomplished. The Judaism about to be so severely suppressed had exercised in its synagogues important functions both judicial and educational. It was thus that the Sanhedrim had been able to exert power throughout the Jewish settlements in the whole Empire; and to destroy this suddenly would be to set loose all the zealots of the

and as to social government.

nation [q]: and this really happened. Practical consequences of the most fearful kind could not fail to ensue when the power of the synagogue over its own members was gone—a consequence braved by the impolicy or the necessities of the Roman conqueror. The only social power which the Jewish conscience respected was overthrown by the Jewish war, the power of training the young, hearing causes among brethren, administering justice, and excommunicating the evil. To destroy this moral power was to leave every man among them 'to do what was right in his own eyes.'

1 *Cor.* vi. 1.

How then would Christians be affected by such suppression of the social rule of the synagogues? Evidently in some respects favourably, by escaping Jewish power; but in some respects unfavourably, so long as Christians retained their hold on any of those Hebrew congregations at all.

Very rarely, and more and more rarely as time drew on, did Christianity anywhere possess itself of an entire synagogue; but when 'cast out,' it could always fall back on its own resources as a distinct Society held together by its Baptism and its Eucharist; and it invariably constructed places of prayer for itself, on the synagogue-model. A middle and uncertain course might go on exceptionally. Sections of believers here and there, strong in their allegiance to their Christian Society, and led by the Divine Spirit to prepare for the coming events, separated from the synagogue voluntarily; but they took even

Gradual nature of the change, a training of the Christian body.

[q] Lect. I. p. 27.

then some of its rites and customs, its psalms and lessons and expoundings, modifying the social and mutual life in conformity with the Apostolic decrees *Acts* xvi. 4. 'given everywhere to be kept.' But as a rule, Jewish believers clung as long as they could to the institutes of their nation.

Divinely ordered;

We must needs recognize in this Judaistic training of the Christian body a part of the Divine plan, and the reason of 'the Jew first;' and the more so, because the Apostolate inherently possessed from the beginning all the powers necessary for the Church's entire order and life. We see how even the gifts of *S. John* xvii. 7, 8, 18. our ascended Lord were designed to work their way morally, in the old creation, Jewish and Gentile. The new creation would have to preserve and use both the foundations of good and right in the old *and morally attained at last,* conscience of the world, and the elements of the pure and the Divine to be found remaining among the ancient people of God. All was provided for, from the first, but all was allowed to proceed so as 'to fulfil the Law' in the Gospel, transfigure the natural into the spiritual, and take the moral into the Divine.

The Providential order of the world, moving in a parallel with the moral order, works its way by a higher law than man can scrutinize. The Divine gifts to the Church had been bestowed without definition, and their operation 'as the Spirit listeth' is always *under the Spirit's guidance.* unmechanical, and in harmony with will. And that the 'Spirit, not the letter,' should guide the Church was at first a kind of law. Thus there was no such

rigid organization as to oblige Christianity to break off at once from Judaism, or to leave it, by what might have been a wilful working out of a theory. We can see how fearful a loss a mere system would have involved of the most sacred associations; and what a human marring might have ensued of the integrity of the one plan which had been proceeding through all the ages. And yet some such notion would seem to be at the root of much of the speculation as to the 'primitive discipline of the Church' which has been wont to prevail.

Historically, the Christian struggle was, to keep hold of Judaism.

The historical fact is here in harmony with the laws of Probation, with the unity of the action of Providence, and with the freedom and fulness of the gift of the Apostolate; and the fact simply is, that the Gospel struggled to keep its hold on the Law, and was finally disenthralled only by the internal breaking up of Judaism itself. Mercifully hindered from 'knowing the times and seasons,' Christians at first waited for the Advent as the conclusion of a present anxious suspense. The latent organization, or the expansion of the Apostolate 'in Christ's stead' to reconcile the world to God, of course was little thought of then. And thus there was no premature interference of the new covenant with the old,—which 'decayed, waxed old, and was ready to vanish away,'—the Divine wisdom and grace in the Apostolate silently observing all.

The Apostolate was ready to act in the emergency.

But when at length there was no option, and the social future of Christians had to be provided for, the Apostle directed himself to this work in

the Churches more especially subject to his control; such as those, i. e. which were under his 'sons in the faith,' Timothy and Titus. His Apostolate was never unready for any emergency. It was by this Divine Grace that was in him he had achieved all his work hitherto. By this, with the 'Holy Ghost sent down from heaven,' he had 'turned the Thessalonians from idols,' and then sanctioned their 'following the Churches of Judæa which were in Christ,' (only recollecting his own 'traditions,' and the gift of the Holy Spirit among them). By this he gave guidance at Corinth as to the moral necessities which had so soon arisen among them; and yet it was provisional advice, affecting no completeness of system;—'ye come behind in no gift;' 'am not I an Apostle?' 'if to no others' yet 'surely to you?' 'keep the tradition which I delivered unto you' and 'received from the Lord Jesus;' 'the rest will I set in order.' By this same 'power which the Lord had given him for edification and not destruction,' he must now order aright the Churches of Ephesus and Crete, and Colossæ and Philippi and the rest, in the new trials of the 'perilous times.'

1 Thess. ii. 14; *2 Thess.* iii. 6, 7.

A beginning made in Ephesus and Crete.

In Ephesus, four years at least before he now wrote to Timothy his second Epistle, he knew that 'grievous wolves were entering in, not sparing the flock.' In Crete and the Greek islands the sensuality of the population was everywhere notorious. In Asia Minor, Judaism was openly striving to reassert its supremacy. In Jerusalem it was at deadly war within itself; and Roman power was rising to ex-

Acts xx. 29. *Tit.* i. 12, 13

tinguish Jewish seditions, as it hoped, for ever. From the beginning of the reign of Nero, onwards to Vespasian, the tide of political and social ruin rolled on. A closer rule among Christians everywhere could be no more delayed. Personally S. Paul had already attempted it at Ephesus. After his departure from that metropolis he gave, as we saw, the letter of instructions to Timothy as his substitute for a time, to enable him to cope with the difficulty. Soon after he did the same to Titus for Crete. It was his work, in his Apostolate, to meet the difficulties of the age. He had begun it before he left Corinth, and he must do it still, though in captivity now at Rome.

III. The Epistle formerly written to Timothy on his first taking charge at Ephesus, and that which nearly at the same time and under the same circumstances was addressed to Titus in Crete, may be taken, together with the present letter which called Timothy to Rome, as expressing the kind of provision which the Apostle thought necessary for the Churches in their 'time of peril;' and they may in this respect be treated as one document. No doubt Timothy was sent for, that he might learn from the Apostle, among other things, how to carry out in the Christian Church at Ephesus, by himself or others, the written instructions he had received, and to promote more effectually the 'doctrine according to godliness,' 'faith and a good conscience,' the 'healthy doctrine;' in a word, the moral eleva-

III. *The Epistles to Timothy* (I) *and Titus imply the principles of Christian association, and make provision for the time:*

tion of the 'new man in Christ Jesus.' The principal of these letters was evidently written with the intention of being supplemented by personal teaching afterwards.

1 *Tim.* iii. 14; iv. 13.

The hasty supposition of some, that these Epistles indicate a later generation of the Church's life, is so uncritical as to disappear on the least comparison of them with the social and religious history. They suit the time in which we find them, as they could suit no other. The special need of the crisis was twofold, first to stay the spread of social disorder by supporting all legally existing authority whatever it might be; and next, to provide some internal arrangements among Christians, for matters beyond the regulation of secular law. It is emphatically this need which these Epistles supply.

and were suited to the coming crisis, in two ways.

(I.)

I. EP. TO TIM.

Supporting government, as a prime necessity of society; and first to be recognized.

We may take the earliest of the two to Timothy as the completest in all respects. Immediately after its introductory monitions for holiness, and on its very front, as though it were a matter admitting of no delay, we read, 'I exhort, in the first place, that Public Litanies, Prayers, Intercessions, and Thanksgivings be made for all; for the civil authorities, magistrates, and others, that we may have protection in our homes and in our worship. This is the will of God our Saviour, in order to prepare the way of all classes for a knowledge of His truth.' Such is the plain sense of this primary direction of the Apostle. He even places foremost the present duty of upholding what we may call political and social morality, as legally understood at the time.

The precise form of this passage of the Apostle's letter is worth noting. There seem to be different kinds of prayers indicated; and they certainly correspond with those in use in the Jewish assemblies of worship. It may show that Christians in their sacred meetings in Ephesus took the Synagogue as their pattern in this also, as we have observed that they did in some other respects. The Apostle, after this, though evidently addressing Christian societies which were independent of the Jewish organization, assumes Jewish modes of order and action, as most natural to these early believers, if not indeed Divinely designed for them.

Religious imitation of the Synagogue, in this form of injunction;

Then his next injunction is of a similar character. The Divine service in the public assemblies is to be solely conducted, he says, by men; as it certainly was in the Synagogue. He declares domestic life to be the proper sphere for women. As to the duty of presiding in the Church's assemblies for worship, he again reverts to Jewish customs, especially as there seemed to be some probability of its being a matter of emulation. In the Synagogue a person was selected as 'Ruler,' who was known for his high moral and religious character among the people; and he was then appointed by the 'laying on of the hands' of three of the elders. The same notes of virtue and wisdom which were demanded among the Jews for a presiding elder and for a priest are mentioned; and Marriage, being specially had in honour, was put first as a qualification;—(a check being added as to Jewish customs of divorce).

1 *Tim.* ii. 8.

(2.) *and in the appointment of ministers of worship.* 1 *Tim.* iii. 1.

Ezek. xliv. 22, 23; *Lev.* xxi. 7, 14; 1 *Tim.* iii. 11, 12.

Following the same Jewish analogy, the like moral qualifications are demanded of subordinate officers of public service who are named 'deacons.'

'Soundness' in faith, a specific qualification of these ministers. 1 *Tim.* iii. 15, 16.

It being absolutely necessary that these ministers of worship should be 'sound in the faith,' the Apostle here adds a brief summary of the Christian Verities, beginning from the Manifestation of God in our flesh, and going on to the chief ensuing facts and mysteries held, he says, in the Church as the depository of truth [r].

He then, as if with some special reason, includes in his rules of Church order some directions as to the wives of those who should be chosen to minister among Christians; following herein again the Jewish law. All the regulations thus far given had relation to public duties: but he is next proceeding to topics of social life, and intimates that there should be in the Church a somewhat minute knowledge kept up of all classes, and he specifies old and young, rich and poor, male and female, as objects of solicitude. In this the care and charity of the Synagogue is closely imitated. The care of widows, the conduct of slaves, and the exclusion of unworthy members are all treated of,—but morally, and not politically, and not with any reference at all to Roman law. A few words are then added, as to some of the elders who held double office, and were both teachers and rulers in their spiritual communities.

Regulations added for all classes, as in the Synagogue.

EP. TO TITUS.

Turning from this Epistle to that to Titus, we have substantially the same features: the Marriage purity

[r] See Appendix, 1 *Timothy* iii. 16.

of ministers put foremost, as in the law; the special virtues of aged men and aged women, young men and maidens and slaves all carefully enumerated, as to Timothy; and even more so, as the state of society in Crete needed much plainness of speech. The strictest requirement follows, of obedience to the Civil power, and readiness to support public order, when called on to do so. With the exception of a few passages the epistle is entirely taken up with ethical and social injunctions. There is something perhaps of a more fixed character in what is said of the ruling functions of some of the Cretan elders; but this may arise from the extremely lawless state of the Greek islands at that time, as always; and does not do away with the provisional character of much of the instruction given.

The same taught in this Epistle. ch. i. 6. *Ezek.* xliv. 22, 23. iii. 1, 2, and *Rom.* xiii. 1, 2.

A provisional tone pervading all the regulations.

In these Epistles, we are obliged to observe that the words 'elders,' 'bishops,' 'overseers,' 'aged women,' 'younger,' and the like, must to a great extent be taken in their natural and etymological sense; even though some of them were on their way to a more technical meaning. For instance, between the 'aged men' and 'aged women,' named consecutively, we can draw no ecclesiastical line. No one would feel it reputable in our times to build up a hierarchy on what would look like equivocations. The Church, historically, was not based on these advices to the Ephesians and Cretans, but on the foundations of the Apostles and prophets themselves, Jesus Christ being the chief Corner-stone. By the grace of the Apostolate, the Church grew to be an

The terms describing Church officials, not wholly technical as yet.

holy temple in the Lord, inhabited ever by His Spirit; and not a mere development of the arrangements of Synagogues however sacred and necessary.

Nor can we imagine that there was less of Divine wisdom in S. Paul's personal guidance to Timothy and Titus, when at length he again met them, than in the provisional instructions he had given them in his letters. The Apostolate was a permanent gift to the Church, unless we are to eliminate all plain meaning from our Master's 'as My Father sent Me, even so I send you;' 'I have ordained You, that you should go and bring forth fruit, and that your fruit should remain;' 'Lo, I am with you always even to the end of the world;' and 'Not you only.' It would be incredible that S. Paul was inspired when he wrote to provide for a particular crisis in Crete, and not inspired when he sent Titus on an unwritten duty into far-off Dalmatia; or that he was able to give sure direction to Timothy when in Ephesus, but was so left of God that he could give no sure oral teaching to the same Timothy when he came to Rome to take counsel with him. We may rather be certain that they who valued the Apostle's letters had no less value for what he had done and taught personally among them. If, then, we would know the Christianity left to us by S. Paul, we must take his Churches as well as his writings.

The Apostle's guidance to the Church equally sacred, 'by word and by Epistle,'

He had every urgent reason for exerting his Divine Apostolate for the Church in that final 'peril' to be then encountered; and the organized system and its inward teaching which emerge in the crisis of

as to the actual organization of Christians.

that great transition, grown from the Jewish beginnings into the permanent association of Christ's members then found everywhere alike, must be the Christianity of the Apostolate, the Christianity of the Pentecost, the Christianity of S. Paul.

But events were incomplete, and something still held back, when S. Paul now wrote.

But still it must be remembered, that when S. Paul was writing the Epistles on which we have been dwelling, Jerusalem had not fallen, and Judaism as a Divine religion was not yet wholly removed. His personal teaching to the Churches and their most favoured rulers, would naturally exceed, as he had promised, the details of his writings to them. It would no doubt be a strain on the faith of more impatient believers to find that there was this necessary 'holding back' from those who were unready[s]. But such had been the whole course of the Divine dealings. 'The foundation of God was sure' from the first: but the 'building-up' was by a Divine care all morally bestowed.

The stages of the Church's progress all Divinely ordered.

For each crisis as it came the provision was ever made. From the Pentecost to the calling of the Gentiles; from the calling of the Gentiles to the Council of Jerusalem; from the Council of Jerusalem to the Macedonian mission; from the Macedonian mission to the imprisonment of S. Paul and the death of S. James: and then onwards to Jerusalem's fall, what 'diversities of ministrations' by the same Lord; what differing gifts of the same Spirit; what manifold 'operations' of the same grace working all in all; most suitable provisions for each stage of the

[s] Lect. IV. p. 137.

probation. And now this last stage was to brace by its stern difficulties the sacred energies of the system and the teaching, which were to minister to the great wants of Humanity in its 'perilous' hour, and eventually, from the 'melting elements' of the old world, bring forth the 'new man which after God is created in holiness of the truth.'

Eph. iv. 24.

The Apostle's solemn words, however, which close his first letter to his 'son in the faith,' admonish us of a treasure in the Church of which he seemed to refuse to give any other account than that Christians had it and knew it, and must 'keep it.' Very unremitting have been the efforts to define more formally what the meaning could be of the Apostle's words to Timothy, as to 'that which was committed to his trust.' 'O Timothy, keep that which is committed to thy trust,'—what was it? S. Paul would describe it by no name, for all knew it; and the Apostle had 'delivered it' to him. The actual possession of grace and truth in the Church is what no definition will teach to the world. When it is asked by critics,—'What is this *depositum* of which the Apostle speaks?' and some answer 'the creed,' and some 'the tradition of grace and interpretation,' and some 'the Eucharist or the priesthood;' let us reply by another question,—'What is it that the Church always keeps? What the secret of the Church's supernatural life from God? What the gift to be stirred within, and committed to others from age to age?'

1 *Tim.* vi. 20. παρακαταθήκη.

The depositum of grace and truth was in the Apostolate.

All Christians from the first had certain 'Words of the Lord Jesus' which as concentrated truth were

held in common by those who believed in His name[t]. Being 'received,' and not unfrequently 'in the Spirit,' they were jealously guarded and handed on. S. Paul refers therefore in all his epistles to that 'which he had received.' I delivered 'first of all that which I received,' for instance, 'how that Christ died and rose, and ascended:' that was, as we call it now, 'the Creed.' Or, 'I delivered that which I received, that the Lord Jesus in the night He was betrayed took bread:' that was 'the Eucharist.' Or, 'the gift that thou hast received' which was given thee 'by the putting on of my hands:' that was the sacred Office that Timothy had held. Lastly, the 'glorious Gospel committed to his trust:' that was the whole message of his Apostolate. He would not break silence here, by more formal expression of any kind. He spoke of the 'Stewardship of mysteries of God.' He referred to the 'Commandment of the Lord Jesus.' He warned the possessor of grace, 'take heed to thyself, and to the doctrine, for in so doing thou shalt save thyself and them that hear thee.'

1 *Cor.* xv. 3.

1 *Cor.* xi. 2, 23, ὃ παρέδωκα, παραδόσεις; 2 *Thess.* iii. 6, τὴν παράδοσιν; *Rom.* vi. 17, τύπον διδαχῆς; 1 *Tim.* iii. 15, στῦλος καὶ ἑδραίωμα; 1 *Tim.* i. 11; *Tit.* i. 3, 9; 2 *Tim.* ii. 2, ἃ ἤκουσας παρ' ἐμοῦ.

IV. And now the Church and the world have been moving on together for 1800 years since our Apostle was called to his martyrdom. Two distinct probations there have been, two societies, or groups of societies; the elements of both being immortals passing on to possess their immortality. The world's civilization

IV. *Coexistence of the old and new creations now.*

[t] Illustrated in the Sermon—'My Words shall not pass away.' (Parkers, Oxford.) And "The Bible and its Interpreters," p. 143. (Hayes, London.)

has gone through unnumbered changes, and in them all there has been some kind of probation going on. The old creation has still to answer some purposes in the unfolding order of heavenly Providence; and with respect to its individual members, its component parts, 'shall not the Judge of all the earth do right?' And is not that enough? The new creation in Christ Jesus is also moving on, according to the laws of that higher life 'which flesh and blood inherit not.' A collision of the two orders is not the heavenly plan; for the final triumph must be moral.

Moral element common to both.

That moral element, indeed, is common to the old world and the new; and it is in this that we have the explanation of the long delay. The final victory of the Church is secured only by the fact, that it is sustained by inward gifts which the world knows not of; and yet even those gifts of grace must needs be wrought into us morally, and one by one: for otherwise the ethical character of 'righteousness by faith in God' would be lost. We have seen in the course of S. Paul's mission, that the moral use and development of the most clearly Divine gifts was not always such as then fulfilled the design of God. At Corinth, some who ought to have been 'workers together with God,' failed of their part. At times even the Apostolate was resisted, and for a while successfully. There were seven gifted Churches around Ephesus which all fell short of the grace of God; and some fell away altogether.

Duty of the new creation towards the old.

But as to the duty of the new creation towards the old, in selecting and preparing the elements of the higher life, and in invading the territory of error

with the forces of truth,—how much has been left undone! The work of forming the saints has ever indeed advanced; for that has specially been a moral work, and must be to the end. One by one, as fashioned after His glorious form Who is our Head and Lord, they pass on into the invisible, and are 'fitly built' there into the silent-growing temple on high; each as he passes leaving the Church militant so much more fragmentary than before, and not unfrequently as if mutilated by the seeming withdrawal of such elements of grace. As saints depart from this lower atmosphere to breathe freely in their heavenly home, is it not at times as if the air refused to close upon their track, while the elements around us seem left in strange disorder?

Imperfect relations of the two.

And in the Church's attitude towards the world have we no moral warning for ourselves? None would venture now to say, looking at the old creation and the new, the World and the Church, that the Church has usually confronted the social system of the world in the wisest and noblest way; but rather has too often used old-world weapons and methods instead of her own, which would have been 'mighty through God to the pulling down of strongholds.' God's part has been done perfectly for us, but not our own which is the moral part. The inner power from God, the grace and gifts of the 'endless life,' the Creed, the Baptisms, the Eucharists, the sameness of the Structure, these are all Divinely ours from age to age, and substantially what they were when S. Paul was musing on them in his Roman captivity.

But as to the Church's duty towards the world, she is on her probation still.

Duties of the world.

Let us weigh it well. The world, so long as it lasts, is concerned in having a social system in harmony with the rising conscience of mankind. That conscience, wherever it remains out of Christ, is in a most imperfect condition, its standard of righteousness debased, its motive power faint, and as if perishing [u]. What can the world do herein, for itself? The time for stimulating conscience by false and unreasonable religions is gone, or going. But truth in religion is not to be discovered *à priori* by governments as such; and, meanwhile, they are in danger of being left, even the best of them, to regulate their state economy by the vague sentiment of a changing majority. Such a position, not being essentially moral at all, must in its fluctuations jar on every better conscience.

The truth is that government needs morality, and morality needs religion. The Church alone can unite morality and religion. But there is only one way of doing this, viz. by informing and raising the individual conscience, teaching men to be just on a principle of faith in God [x]; and then bestowing the gifts which belong alone to faith. The individual members of a world so elevated will be also at length the morally enfranchised citizens of the 'city of God.' Now for a while they are gaining some moral loftiness in the commonwealths of earth.

[u] Lect. I. p. 21; Lect. III. pp. 95, 96.

[x] See *The Church and the Age*, p. 99.

Collisions of the Church and the world not inevitable.

And open hostility of the two, the world and the Church, can only be averted by forbearance, which nothing will teach but a real understanding of this social problem—forbearance, that is, while the process of the elevation of the natural conscience is going on. All social questions connected with our present life may easily give rise to collisions, which of course always have a tendency to create barbarism, or to a substitution of force for reason, or to a compromise which always may be violence to right and individual conscience. The questions that must ever interest natural society, are those which concern the education of the young, the formation of family life, and the methods of industry. All these ought to stand on true ethical bases. But as a matter of fact the world cannot wait for its moral system. It must needs determine on some course of its own as to all these questions, and will determine according to the principles commonly admitted in its community. The Church meanwhile has the unchanging duty of raising those principles, and teaching, to all who will receive them, her own morality and her own truths in her own way.

The Church's true method.

But while the Church deals thus with individual consciences, she cannot give them principles as abstractions. Proceeding morally, as well as Divinely, the Church must organize in a higher association those who, being penetrated by higher truth, desire her organization. In 'men of good will' must be stirred the ideas of a purer communion. And this will ever oblige a twofold work in the Church;

a Divine and a moral,—the holding of the Incarnate 'mystery of the faith in a pure conscience.'

Ever ready to feel the way for fallen man towards a better solution of the hard problems of human life on earth, the Church has no need of new moral theories. Taking all that is purest and wisest, most lovely and of good report, as S. Paul did, in old or existing systems, which already have a certain hold on the general obedience and so are something to begin with, the Church may confide in her destiny to be God's instrument for raising all who desire to be raised out of the moral ruins of a world, whose institutions 'never continue in one stay,' and whose times are always 'times of transition.'

Vision of the End.

The Patriarch in his weary wanderings saw a vision of a ladder reaching from earth to heaven; and there were active angels descending and ascending, to show the way to be not inaccessible, the transition not impossible. It is the mission of the Church, and in the end it will surely be accomplished, to make that vision a reality. Yet long before that consummation shall arrive, it may be her present privilege to bless the natural order of things around us here, while ever marking with a line of living light her pathway to the skies. In truth the full significance of this present order of moral life will only be reached, 'when this corruptible shall have put on incorruption, and this mortal shall have put on immortality.' Righteousness here, when real, simply means the being clothed with the New Man,

the becoming fit at last for a place in the Divine Hereafter. For far beyond all the transitions of time, and even that last of transitions when this lower world shall be dissolved and its illusions be found no more, Faith sees with steadfast eye her Everlasting Future.

Revealed to Faith.

LECTURE VII.

ἱερεὺς εἰς τὸ διηνεκές.

1. 'LET US GO ON TO PERFECTION.'

2. MORAL PERFECTION REQUIRES PRIESTHOOD.

3. AN APOSTOLATE FROM GOD WOULD SUPPLY THIS.

4. HOW CHRIST'S PRIESTHOOD SECURES OUR PERFECTION.

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LECTURE VII.

'LET US GO ON TO PERFECTION.'

The Lord sware and will not repent, Thou art Priest for ever after the order of Melchisedec.—HEBREWS vii. 21.

I. THE splendours of the Old Covenant between God and Israel were about to set for ever in blood and darkness. But that generation might not pass away 'until the Kingdom of God should come with power' hitherto withheld[a]; and the preparations were now advancing to their completion. I. *'Going on to perfection.'*

The men who had seen the Lord, the gifted-ones who had lived in the Pentecost, had done their own work, and other instruments of the heavenly grace were ready. Apostle after Apostle—but not the Apostolate, or its traditions,—had been withdrawn from the scene. 'James the brother of John' was the first to depart, and the 'other James,' who had presided at Jerusalem, was probably among the last[b]; while the rest, little known to each other after the dispersion to their remote and separate spheres of toil for Christ, would soon be all called away[c], when *Approaching withdrawal of the Apostles; (not of the Apostolate).* *S. Matt.* xxviii. 20. *Acts* xii. 2.

[a] Lect. I. p. 31. [b] Lect. VI. p. 185.

[c] Eusebius, *H. E.* iii. 11, mentions another report as to surviving Apostles after the fall of Jerusalem; but it clashes, as Valesius observes, with his own statement in the *Chronicon*.

each in his perhaps lonely mission had done his unrecorded work, all doubtless meeting again with surprise and joy beyond the horizon of time, in that Presence which is 'better than the life itself.'

S. Paul's work was not yet ended. His 'heart was ready' indeed, and he was more than 'willing to depart;' yet he was Divinely permitted to forecast a possible future for his own earthly ministry, when martyrdom however was near, and he knew it not.

Duty of S. Paul as to a final message to the Churches,

He felt that he was charged to deliver some final message to the Churches, especially to his own countrymen who had always been so reluctant to receive his personal ministry; for he had yet to complete his teaching to them, if not to the Gentiles, if it were not to remain indeed painfully unfinished.

The social earthquake had begun all around him. But there was something more, in that destruction coming on Jerusalem, than a moral ruin. It was the abrupt conclusion of a long series of Divine revelations, each with its place and meaning in the plans of Heaven; and the Apostle could not behold it without having his whole soul stirred with deep emotion. His own relations with the departing covenant had been so mysterious, that he might well muse with amazement, while step by step the Spirit led him in his Apostolate for Christ, separating him gradually, and with so much mercy, from those of whom he yet had been able to speak, just before his Roman imprisonment, as 'our twelve tribes instantly worshipping God day and night.'

especially in reference to Judaism.

Acts xxvi. 7. λατρεῦον.

He knew that in the destruction which was now

sweeping on, no truth that had ever been revealed could perish. The faith which he had preached had its place, as he had fully set forth, in the reason of things and in the high designs of Eternal Providence. The Gospel recognized, not superficially but essentially, all that was sacred in the past. In his letters to the Churches of mingled Jews and Gentiles the Apostle had explained in part the character and aim of the Old Dispensation and its relation to the New; but the unreadiness of believers, and the tarrying of expected events, had restrained much which he had desired to teach openly to all. To the elders of Ephesus, and probably to presiding rulers in all the Churches he had founded, 'he had not shunned to declare all the counsel of God;' and from none had he ever 'kept back anything that was profitable to them;' but he was jealous as to that which he committed to writing, as if doubting the hands into which 'things hard to be understood' might fall, and be 'wrested to their destruction.'

Occasion of his having withheld some teaching from his letters to the Churches.

Acts xx. 20, 27; 2 *Thess.* ii. 5.

2 *S. Pet.* iii. 16.

It is right that the fact itself should now be steadily looked at once more, that S. Paul's writings opened the truth gradually and often very guardedly, how fully so ever he may have imparted orally to the teachers of the Gentile Christians the 'unsearchable riches of Christ.' In the Judæan Churches his oral teaching had little place. We need not suppose that his letters were designed by him as a systematic unfolding of truth part by part, (though he tells us that this had always been the Divine method)—but we see that, historically, they were very much of this

The fact itself needs to be dwelt on.

πολυμερῶς καὶ πολυτρόπως.

kind; and may we not add, '*non sine numine*'? Not unfrequently in all his Epistles he intimated that he was holding back, out of consideration of the infirmities of many believers, much that he longed to explain. If, in pointing this out, we seem to be at all repeating what has been said before, it is because the Apostle himself repeats it, and we have to render his teaching with his own emphasis. Sometimes too we must recall the past, in order to preserve the clearness of the sequence.

It is referred to in all the Epistles; 1 *Thess.* ii. 7, 17; iii. 2, 6.

To the Thessalonians, then, the Apostle had said plainly at the beginning, that he had been among them like a 'nurse with children;' and was anxious to see them again, to teach them more. To the

1 *Cor.* iii. 1; ii. 6–16.

Corinthians, he afterwards declares that they 'were but babes,' and 'unspiritual,' and that he would only 'speak wisdom with the perfect.' He told the

Rom. i. 11.

Romans, that he was anxious to impart to them also 'some gift' which they, as yet, had not. He intreats

1 *Tim.* iii. 14. *Tit.* i. 5.

Timothy 'to stir up' his gift, and keep the Ephesians in present obedience; and on his own return, as an Apostle, he would further regulate all things for them. Sometimes it is 'sound doctrine,' sometimes it is Church order, that he so refers to. Thus, he expects Titus to supply 'things lacking' in Crete, as

Gal. iv. 19.

he had taught him. He calls the Galatians his 'little children,' of whom again 'he must travail in birth until Christ might be formed in them.' He sum-

Eph. vi. 13. *Col.* iv. 12.

mons the Ephesians, even yet, to 'put on the whole armour of God;' the Colossians, he hopes still to see 'perfect and complete in all the will of God;' and

he tells the Philippians of 'needs' which they had, which God would supply. *Phil.* iv. 19.

But far more explicit is what the Apostle says to the Hebrews, in his address to them just before their national overthrow. It is no vague desire that he there expresses for their increase in the knowledge of Christ, but he distinctly upbraids them, that 'by the time they ought to be teachers' of others, they 'had need to learn' again nearly everything for themselves; and this, because of their pertinacious 'cleaving to the beginnings of the Gospel, and not going on to perfection.' Their being 'dull of hearing[c],' the sin charged on Israel by both Isaiah and our Lord, is declared to be one cause of S. Paul's not having taught them more; and there were other causes. The fact is, at all events, unquestionable that he had thus abstained from teaching them. *and especially in that to the Hebrews.* *Heb.* v. 12, &c. *Heb.* vi. 1-4.

Very remarkable, as bearing on this condition of the Jewish Churches, is the Apostle's previous treatment of the Jewish religion, Divinely guided as it surely was in some respects and permitted in others. It will throw light on that which is taught to the Hebrews, if we look at this; and it may explain too how their unwillingness to advance 'in the knowledge of the truth' exceeded that of the Gentile believers, whose expectation of the Advent yet made them impatient of all that implied delay. *And why specially to them.*

In discoursing concerning the Law and the Gospel, the old dispensation and the new, whether in his

[c] Comp. the δυσερμήνευτος, *Heb.* v. 11, with S. Peter's δυσνόητά τινα, 2 Ep. iii. 16 (Appendix, *in loco*).

What part of the Gospel teaching had at first been held back by the Apostle.

speeches to his brethren or his letters to the Churches, the Apostle had avoided dwelling on one, and that a most essential portion of the Religion of his nation, viz. their Sacrifices and order of Divine service. He seemed to mark the defects in every part of Judaism but this. When he reasoned as to 'the sacred Promise' to their ancestor Abraham, he showed that that was not peculiar to his descendants in Israel, as they had supposed, because it was given to 'faith in God,' such faith as others might possess. He admitted that 'the Law of Moses' had been 'holy and spiritual,' but urged that it had no power in it to 'make man righteous,' that it only detected 'the sinfulness of sin,' and therefore was not a permanent means of Perfection. Every way He exposed their national exclusiveness—'is He the God of the Jews only?'—and yet when rejecting circumcision and ceremonial rules, 'touch not, taste not, handle not,' as all intended to 'perish with the using,' he only remotely alluded to the Sacrifice for sin, and the Divine worship still carried on by the priesthood.

Rom. iv. 13; *Heb.* vii. 6.

Col. ii. 20–23.

Reasons for this silence, and forbearance.

Some of the reasons for the Apostle's silence in this respect are of course obvious. First, as we have seen, the worship and the social laws of Israel were intended to be used awhile by Christians [d]. Next, there really was a sacredness in Judaism, which made it a reverent duty in the new dispensation to avoid all harshness respecting it, since it was a part of the abiding plan of Heaven [e]. And, thirdly, he could not risk the heathenish notion of caste, allied with the sacrificial institutions everywhere, and alien from

[d] Lect. VI. p. 194.

[e] Lect. V. pp. 161, &c.

the Gospel. Still, allowing for all this, there is something that surprises us in the extent to which the Apostle's forbearance had been carried. Indeed it had been more than forbearance; it had amounted to a large measure of conformity to Jewish Sacrificial worship. He had spoken of the 'oracles of God' as their chief glory, and of the sacerdotal service or 'worship' as specially a gift committed to their nation. On the one hand, in all his Epistles, thus far, he had not mentioned Aaron's name; but, on the other, he certainly had not disparaged the priesthood, ordered of old with so Divine a care, and 'still standing,' in its courses; but he had personally accepted its rites, and festivals, and offices.

Acts xvi. 3.

λόγια Θεοῦ.

Rom. ix. 3, 4.

Heb. ix. 8; *S. Luke* i. 5.

In his defence then of the Gospel against the Jews, it had been the national position, the law of Moses and the promises to Israel as a people, which had occupied him, more than what may be called their Religion. He had conformed to the ritual of Judaism up to the very time of his imprisonment, and in his defences during his imprisonment he respected the High Priest, immediately he knew 'that he was High Priest,' and declared to Agrippa that he taught 'none other things than Moses and the Prophets had said should come.' It was nearly thirty years after the Crucifixion, thirty years, that is, after the time the great and only Sacrifice for Sin was offered by Christ Himself 'once for all,' when S. Paul and four other Christians with him, at the desire of S. James and the whole Church of Jerusalem, went to the temple, stated that he had just fulfilled the days of a

Extent of conformity to part of Judaism.

Acts xxiii. 5.

Acts xxi. 18, 24–26.

ἡ προσφορά. *Acts* xxiv. 11; xxvi. 7, 22. λατρεῦον.

Levitical purification, and expected the 'Sacrifice to be offered for every one of them;' and he afterwards referred to the fact with the utmost satisfaction.

Practical comment in this, on the work and growth of the Apostolate.

It is impossible to help seeing in this use of the Levitical Expiations a practical comment on his avoiding, as much as he had done, all explanation of the extent of the powers of his own Apostolate as the true 'Ministry of Reconciliation in Christ's stead;' and his even abstaining, as he had also done, from speaking plainly of Christ Himself as a 'Priest.' No doubt indeed would be in his mind, nor in his full oral teaching, that the true Offering for sin had been that which our Lord had offered, even 'His Body and Blood;' and no doubt that the sacrifices of the Law were 'unable to take away sin:' but yet he was led by the Holy Spirit to pay respect to the old law of Sacrifice, until God Himself should visibly remove what God Himself had given. No word is written by which the over-eager and thoughtless might be tempted into interference with that part of a dispensation, which was Divine in its beginnings and must be Divine to the close.

Heb. v. 12–14. *Heb.* vi. 1–4.

If then the Apostle had kept back, as he declares he had, the 'strong meat' which the early believers were 'unable to bear;' if the 'beginnings of the Gospel' had still to be carried on to 'perfection,' we can have no doubt as to the special truth which needed to be unfolded before the Apostle's mission was ended. Of course it was truth concerning the only points reserved, priesthood, sacrifice, and worship: truth which should tell the Hebrew Christians how it was,

Arrival of the time for further teaching concerning the priesthood.

that not only the Law of Moses, but the priesthood of Aaron contained within that Law, had to be abolished in Christ, as a Covenant, though its extinction had been so long delayed.

This would doubtless have seemed in some respects a special difficulty for Jews. And then the Apostle had given himself so diligently to his work among the Gentiles, that he might naturally feel [f], before the close of his career, that something more was finally due from him to his loved Israel: 'I am a debtor,' *Rom.* i. 14. he says, 'to the Jew as well as to the Greek.' Thus he addressed himself to the undischarged duty to his 'kinsmen according to the flesh,' 'if by any means he yet might save some of them.'

The order of the ages

With the hope that his Jewish brethren might be prepared to enter more fully into the teaching he was about to suggest, and see its analogy with all the past, the Apostle briefly introduced the subject by spreading before them the order of the ages now coming to a close in Christ. 'In sundry times and in divers manners,' 'part after part,' by prophet *πολυμερῶς.* after prophet, by angel after angel, 'God had spoken' *Heb.* i. 1. to the world. There was a moral method, a watchful wisdom, a guiding Providence, for all the long series of teachings and all the evolutions of human wills from the beginning of the times. The 'Father of ch. xii. 9. spirits' had waited in each dispensation 'with much long-suffering.'

A free choice of good from age to age by man, who alone among GOD's creatures here had moral power

[f] p. 220.

sufficient for it, had been the beautiful design of Heaven; in a word, a moral creation. Though postponed, this design was still advancing. And the Apostle goes on to say in the most affectionate and warning tones to Israel, that every separate failure, every thwarting of that glorious design, that 'moral creation,' had been awful beyond utterance, and never failed to bring 'just recompense' on itself. So now, therefore, when 'God has spoken to us in His Son,' the responsibility of not listening to His voice would be far greater.

implying a moral creation.

ch. i. 1–10; ii. 1–6.

He dwells on this. The Gospel he affirms is directly the Voice of God; for the Son of God is God, 'for Whom are all things, and by Whom are all things.' Angels, by whom He had sometimes communicated to man, were but His ministers. Prophets even the greatest, like Moses, were but His servants. 'But unto the Son He saith, Thy throne, O GOD.' Upon this, the Apostle pleads with the Hebrews, by all their memories of heavy judgments on God's rejecters, and on the enemies of goodness in days of old, to take 'earnest heed' lest they should lose any part of the Gospel sent to them now by the Divine Son, 'Him That speaketh from heaven.'

λειτουργοί, ch. i. 7.

The Gospel is the voice of God in His Son.

He is startled, and would fain arouse his brethren, as he looks back over the solemn moral history of the past. The march of the ages was strewn all along with the whitened skeletons of God's enemies. Let them read, in their Sacred books, of the old Deluged world, or of the dispersed of Shinar, or of the scorched Cities of the plain, or of the plagues of

Heb. ii. 2.

Egypt, the fall of Babylon, the ruin of Nineveh, the overthrow of Tyre; and then be warned 'lest they too now fall after the same example of unbelief.' For though these footsteps of God's wrath and man's woe were seen in all the past, yet he gives loud warning that the coming fires of Jerusalem's judgment will light up a terror which will so gleam hereafter over all the wide field of human trial, that every one who beholds may stand aghast. *Heb.* x. 27–31.

The greater danger of rejecting its message.

Yes, and the danger was close at hand; and must not the Apostle with all his love of his people, and for some who were especially in danger of falling back, make this one final effort, in the strength of his Lord, to put forth all that could yet be rightly written, ere it might be too late? That last of the old-world Revelations, their cherished Law, was even now moving off the scene,—and his heart begins to fail, and his eye dilates, as if he had feared to see in the dim clouds soon to enwrap the falling temple and burning towers of Zion, some faded Christian forms, lost children of light going their way in the darkness, spectres of exhausted probation, to make the looker-on grow faint and sick in soul, awe-struck for himself, and for all!

II.

Idea of Christian perfection.

II. Such then is the solemnity and preparation with which S. Paul ushers in his teaching to the Hebrews, intended to supply the rising need of the Church, and (as he affirms) to lead believers on 'to perfection.'

He at once places together the fundamental truths with which the Gospel had begun, both among Jews

and Gentiles[g], truths which none could disparage or abate, or dispense with even in the least, and yet only 'Beginnings,' and such as could not suffice for conclusions, or realize the idea of moral Perfection. He mentions Repentance, Baptism, the gift of the Spirit, the tasting the Good Word of the Lord, and the Powers of the future life. All these his Jewish brethren were ready to maintain; but together with these they were content to go on also upholding and using, as heretofore, the Jewish temple, priesthood, and sacrifices—a position essentially imperfect. This kind of adherence to the Gospel, however inevitable at first, was becoming barren and technical now. It would hinder the final advancement of the Jewish converts to the whole object of their calling; and so the Apostle calls on them henceforth to proceed, and recognize far more perfectly than hitherto, the means of that higher grace whereby Sin is really forgiven, and Righteousness attained,—means only typically known in the priesthood and sacrifices of the Jewish Law, but actually brought to us, to Renew our nature in Christ, and Reconcile us to God in Him.

Heb. vi. 1–4.

This is incompatible with Judaic Rationalism.

The idea appeared to be so new to the Hebrews, that there was any other priesthood than the Aaronic, or any other sacrifices for sin than those of the Law, that the Apostle goes over the whole subject with them, to show that Messiah was not only their prophet and law-giver, but their 'priest' by a right anterior to Aaron's, and that His priesthood really pertained to the 'better covenant,' which had been foretold, and

[g] See his *Speeches* at Antioch and at Athens. (Appendix.)

had 'better sacrifices.' Christians, instead of adhering any longer to the ritual of the temple, must thus find that they 'had an altar of their own,' the communion of which would be forfeited by continuing any longer to 'serve the tabernacle.' The one question before them was plainly this,—would they deliberately linger in an incomplete Christianity, and cleave to the Aaronic ritual, when God was removing it? or would they 'go on to the perfection' of the 'New Covenant,' as S. Paul now taught?

Here it is unavoidable that we attempt, with the Apostle, to understand somewhat further the desired 'Perfection' of believers; before we speak of the grace of the 'New Covenant,' in which this Perfection should be found.

Idea of true perfection purely moral.

To 'repent' of sin, to be 'baptized' for its remission, to 'partake of the Spirit' of grace, to prepare for 'eternal judgment,'—these 'beginnings' of our Religion, already enumerated, would mean nothing, unless we are to aim at being really righteous in Christ. For these are beginnings of that which remains to be done in us and for us. Unless sin be obliterated by God, and cleansed in us at last, the end is not gained, 'Perfection' is in no true sense reached. 'To present every man perfect in Christ Jesus,' is the great moral object of the Gospel; for nothing less than this is even conceivable for a moral creation. While sin remains, there is a discord, an enmity, a wrong however latent, working towards the ruin of the whole. Thus the idea of perfection is incompatible with the suppo-

sition of a conniving at imperfection, or a simple pardon of still-existing sin; incompatible too with mere acquittal, in whatever form expressed. It demands nothing less than the 'doing away of sin.' This is something more than moral, and yet this alone is final good, in any sense worthy of God, or consistent with the well-being of His new creation.

ἀθέτησις, Heb. ix. 26. *καταργηθῇ, Rom.* vi. 6. *καταργήσῃ, Heb.* ii. 14.

Now the twofold work, both the Divine and the moral, the abolition of sin as an objective evil and the cleansing of the conscience of the sinner, and so reaching Perfection, was the aim no doubt of previous ministries of religion. But the best of those ministries, that of Aaron, had failed to touch the real evil; and this is what the Hebrew converts had now to consider.

The Aaronic ministry had not touched the evil,

Whatever might have been the origin of the old religious rite of Sacrifice, so closely allied with all man's memories of sin and death and suffering, it is stated by the Apostle as a truth which no conscience could dispute, that 'the blood of bulls and goats could never take away sin [h].' It seems inconceivable to reason, that those sacrifices, in any form, could tend to man's perfection. The death of a victim and the moral nature of the offerer belong to distinct spheres, the physical and the moral, which have here no natural point of union.

[h] On the other hand, however, it could not be said that suffering has no moral action on the sufferer; for it has, in some cases at all events. There are those who are elevated by involuntary suffering; and, to a great extent, self-sacrifice elevates also. But then this is the elevation of the victim; and so gives no explanation at all of the old law of sacrifice, either in respect of him who offers, or of the evil to be deprecated.

nor led man to perfection.

The Apostle therefore urges in every way on his Jewish converts, that the Aaronic rite had done and could do nothing for a guilty conscience. 'Perfection by the Levitical priesthood,' he points out, was impossible. The constant repetition of the sacrifices, and the proved uselessness and the real incapacity of the priesthood for its own preservation from sin or from death, were also further conclusive against both the priesthood and sacrifices as permanent institutes for man, or instruments of perfection.

Heb. ix. 9. παραβολή.

It does not follow from this (he says) that the old sacrifices and the Levitical or the Patriarchal priesthood had been in every respect useless. They were at least a continued 'parable,' showing the existence of the moral difficulty. Probably they could never have existed, unless they had corresponded with the need of human nature, thus imperfectly expressing itself. It would seem that every priesthood known among men has borne witness to the fact, that man desires a perfection which he has not naturally reached; though priesthoods which he creates for himself could render him no real help; and even in the Levitical priesthood the Apostle says, 'the Holy Ghost signifies this.'

The old priesthood testified to a human need.

What S. Paul means by 'Priesthood.'

We come then to the question, What Diviner assistance for destroying sin and gaining perfection does the Gospel bring? what kind of Priesthood does S. Paul teach? For he does not conclude from the fact, that the Levitical law 'made nothing perfect,' since by the priesthood of that law 'there was

no perfection' for man, that therefore all priesthood is abolished; but just the reverse. He implies a real necessity that 'another priest should arise,' distinct from 'the order of Aaron.' If we are to have moral perfection, the Apostle affirms that we must have a real and effectual priesthood for man.

χρεία. *Heb.* vii. 11.

He declines at present to dwell much on the details of the worship carried on by priests; for it is the principle he is concerned with; his object being ethical. His chief points as to priesthood are set forth in the following passages, and they are such as touch the entire doctrine:—

Heb. vii. 7. First, 'Without contradiction, the less is blessed by the greater' (or better).

Heb. v. 1. Secondly, 'Every high priest is taken from among men, and appointed in behalf of men, in sacred things.'

Thirdly, 'No man taketh this honour to himself, but he that is called of God, as was Aaron.'

He challenges attention to it.

This is the foundation of all the Apostle's teaching here, and he begs us to attend to it closely, calling on us to 'consider it' with care, both as to the moral object of it, and the first example which he alleges. He will not have it assumed lightly; again and again he asks us to pause. 'Consider how great this man was,'—(viz. Melchisedec, to whom he began to refer as 'priest of God;')—'consider the Apostle and High Priest of our confession, Jesus Christ;' 'looking unto Jesus, the Leader and Perfecter of our faith, . . now seated at the right hand of God, . . consider HIM.'

Heb. vii. 4. πηλίκος. *Heb.* iii. 1. *Heb.* xii. 3.

Let us attempt thus to 'consider,' for S. Paul is

writing as if surrounded by a great cloud of witnesses, and with the eyes of all moral agents on him. He had previously dwelt on the vital truth that our probation here proceeds not solitarily, but in communion with others; and that notwithstanding its solemn individuality it exists under a law of mutual influence[i]. That influence ought of course to be for good. 'The strong should bless the weak'—'the less be blessed of the better.' It is elsewhere compared, in some respects, to the help rendered by 'different members of one body.' This sacred 'influence for good' is exerted, he shows, in many ways, and by some members more than others; and wherever it exists there is the essence of what he calls 'priesthood'—that ἱερατεία which has power or gifts to bless men who are within its reach.

Its ethical foundations.

Rom. xiv. 1; xv. 1.

Rom. xii. 4–8; 1 *Cor.* xii. 14–30.

Heb. vii. 5.

It is obvious that this is denied by no observer of human nature; and it is also 'without contradiction,' that man's social nature is such that this natural priesthood, this influence for good, is a need. Even so cold a speculator as M. Comte is unable to dispense with his 'priesthood of Humanity,' the examples of which he enrols in his calendar of human greatness[k]; and sects the most removed from the Church's teaching, the followers of Fox and Barclay, acknowledge, (with a recent and kindred writer), what they not unfitly call an 'enthusiasm of Humanity,' which is 'priesthood' under another name[l].

Its need felt by all men.

It will be replied, however, that this generic

[i] Lect. IV. p. 121, &c.

[k] See the Positivist Calendar.

[l] See Note H.

priesthood is far less than would be required by the Apostle's meaning, or by the usual sense of the terms. This is true; but it was necessary to show the natural and moral grounds of priesthood in our social nature; for otherwise we might seem to introduce priesthood as a kind of personal class, as it was in false religions. Indeed even the Divinely sanctioned priesthood of the Jewish people rises on this broad basis, the whole Israelitish nation being addressed as a priesthood—then 'shall ye be to Me a kingdom of priests'—as if with functions of 'Blessing to all nations of the earth[m].'

Its foundations equally broad in Israel and in the spiritual Israel.

In correspondence with this, S. Peter, at the close of his career, speaks of the spiritual Israel as a 'royal priesthood,' ἱεράτευμα. No doubt under the old covenant the Levitical priesthood was of a specific character; yet it assumed this general truth; for the tribe of Levi was appointed as a substitute for the firstborn of the families of the holy nation, as the firstborn had been for the whole people, who themselves also had been called 'God's son, His firstborn' among all the tribes of the earth. The priesthood of the eldest-born even in the patriarchal times contained a natural recognition of the duty and the power of blessing others, transmitted in the social nature of our race. And it obviates many previous objections, if attention be thus directed to the historical and natural facts of the case. This sacredness of our human nature is not denied, but asserted, by the special priesthood of some; for some, in truth, are ever greater than the rest.

[m] Lect. V. p. 161, &c.

The special priesthood.

It is to the special priesthood found in the Christian society, and to its inherent functions, that we must next address ourselves.

It is not to be self-assumed.

The thought may at once occur, that there might be something of arrogance in any one's assuming for himself such special position towards others. It would be an interference and a presumption. Even if there be, at times, a broad distinction of moral gifts, and the power to benefit those around us, the greatest gentleness, and self-restraint, and the least self-assertion should mark its exercise. This may be at once admitted; and it explains the meaning of the words as to our Lord's special Priesthood, 'Christ glorified not Himself in being made High Priest;' that is, God 'sent Him' to be such. His special Priesthood, however, is affirmed as an essential fact of the universe, irreversible as God's own nature; for 'God sware and would not repent, Thou art Priest for ever after the order of Melchisedec.' There is the highest reason therefore for our admitting at once the moral unfitness of any one's taking to himself a pre-eminence in 'things of God:' the 'Priest of the Most High God' did not so.

It is not necessary for our present purpose, because it was not for the Apostle's argument, to examine who this special priest of God, 'Melchisedec,' was. It is enough to know that which S. Paul actually tells us; for he abstained from fuller teaching, because the Hebrews were still unready. Melchisedec was a 'priest of the Most High God'—a 'priest' prior to the Levitical Law,—'prior' even to Abraham the

father of the Hebrew race; a priest apparently with no bloody offering, but only 'bringing forth bread and wine,' and giving 'benediction;' a priest who was also 'King of Righteousness and Peace;' a priest whose name belonged to no genealogy of priests, no family inheritance or transmission of sacerdotal rites in a carnal way; a priest of heavenly appointment, recalled to Israel's memory ages afterwards in a prophetic Psalm as still 'remaining a priest,' and so a type of the future Messiah.

Gen. xiv. 18.

It is after the order of Melchisedec.

It has been latterly objected among the Jews that the word used for 'priest,' in the Psalm so referred to, does not necessarily imply Sacrificial power such as Aaron's; but this is of no consequence, because the sacrifice of Melchisedec might be of another kind, and not Levitical, and yet full of sacredness, benediction, and mystery.

Points of the parallel of Christ and Melchisedec.

The points of chief stress in the parallel suggested between Christ and Melchisedec evidently are his Divine appointment, and his 'continuance' after death; which are so expressed as to imply that a gift from God, such as Melchisedec's, never perishes, but may be even hereafter in some continuous way a means of indelible grace to the mystical body of which it is part.—There are other coincidences of this mysterious type and the antitype; and the marvellous Incarnation of our Lord seems to be shadowed forth in what is said of Melchisedec's origin. But we must keep to the main considerations, the Origin and the Continuance of this priesthood; though we shall afterwards notice some of its functions.

Heb. vii. 3, 8.

μένει and ὅτι ζῇ.

The Origin of this priesthood is regarded as directly from God, 'Sent' expressly on a mission of 'Benediction' to man. Melchisedec's was such, and such was Christ's. We are not accustomed to speak of our Lord as an 'Apostle,' and yet He describes Himself in many places as 'the Sent' of the Father; and S. Paul, introducing the subject of the Lord's priesthood, expressly links together His apostolate and His sacerdotal character, as if inseparable; 'Consider the *Apostle and High Priest* of our confession.' The juxtaposition of the words implies that He was 'Sent as Sacerdotal'—Apostle, and therefore Priest. In His Incarnation as 'First-born' of a new creation, 'the Father Sanctified and Sent Him to the world.' He fulfilled, then, in His origin, both the patriarchal type and that of Melchisedec.

As to its origin an Apostolate.

S. Matt. xxi. 37; *S. Mark* ix. 37; *S. Luke* iv. 18; *S. John* iii. 17, 34; vi. 57; viii. 42; xvii. 3, 8, 18.

Thus also the Continuance of that priesthood is even guaranteed. It is said of Melchisedec that he 'abides a priest.' But the new creation of which Christ is the Head, the Beginning, and the Perfecting, abides; it 'continueth ever,' and Christ is 'over all for ever,' and so is His Priesthood 'unchangeable.' The suffering and death which destroyed all other priesthoods only perfected Him in His[n]. It was fit and right that He Who was Heir of all, and by Whom the whole order of things was made, Who was to bring many sons of God to glory in the heavens, should, as their Leader, be Himself perfected through the sufferings and death which belonged to the nature which He had taken. Because He Who

As to its continuance by the Incarnation.

[n] See Appendix, *Hebrews*, ch. ii. and iii.

sanctifies, and the 'sons' who are sanctified, are of one race, so that He is not ashamed to call them brethren. . . . . Having Himself experienced the suffering, and passed through it in triumph, He can help His brethren, who have yet to endure it, as their High Priest beyond the grave, where 'He continueth ever.'

His functions as priest directed to our moral 'perfection.'

And if we pause at all to consider the functions of our Heavenly High Priest, we shall readily see how they are Divinely directed to the moral Perfection of those 'who come unto God by Him.' His work is described in prophecy quoted by S. Paul: 'Sacrifice and offering Thou wouldest not; in burnt-offering, holocausts, or sin-offerings, (such as the Law offered,) Thou hadst no pleasure;' 'a Body hast Thou prepared Me;' 'Lo I come to do Thy will, O God;' He 'taketh away the first, that He may establish the second'—'taketh away' the blood of sacrifices 'that He may establish the doing God's will.' By His 'doing God's will' it is affirmed that we have been 'Sanctified through the Offering of the Body of Christ' according to that will, to die once for all.

Mystery of the atonement.

But how is it that that wondrous Offering of His Body has such an effect?—We know, indeed, that it was the triumph over death,—triumph for all who finally are members of Him, the Second Adam Who 'undertakes with God' for all His race. But here is something more than triumph over death: and what is it?—It seems at one moment as though S. Paul were being borne along, in his lofty exposition of truth, to tell us this 'somewhat more' as to the

(Comp. *The Bible and its Interpreters*, p. 85, &c.

nature of that Atoning mercy, that omnipotent and Divine dealing with sin, of our High Priest within the veil. The Apostle says, when describing the duties of the Levitical high priesthood, as 'shadows of the good to be in Christ,' that within the Holy of Holies, the 'second veil[o],' there was of old the 'ark of the covenant, the pot of manna, and Aaron's rod that budded, and the tablets of the covenant, and the cherubim of glory overshadowing the mercy-seat,'—but then he pauses and says, that he 'will not speak of these things more particularly!'

Heb. ix. 1–5.

τὸ ἱλαστήριον. Comp. *Rom.* iii. 25.

Were the Hebrews unready still? or was it that the Churches now had all that was needed? The Apostle had before declared, in one of his earlier letters, indeed, that Jesus was 'the MERCY SEAT,' and he goes no further now; nor in this place is he allowed to explain to us this 'secret thing of the Lord our God,'—how sin has been abolished before the FATHER on high through His Body that died, and His Blood that He poured out for man. The wings of Cherubim still cover that 'Mercy-Seat,' and angels yet 'veil their faces,' and adore.

III. Let us recall our position. We have been taught by the Apostle that it is a moral truth which he urges when bidding Christians to 'advance to Perfection,' and that we cannot advance solitarily, but need that help which all probation implies, which the old priesthood foreshadowed, and which Christ has brought, as the Apostle, that is High

III.

[o] See Appendix, *Hebrews*, ch. ix. 1–10.

How the Priesthood of Christ reaches us now.

Priest, for man. We have learned something of the lofty fact, that He 'appears now in the presence of God for us;' but since He has 'passed into the heavens' we need to be also told of our access to our High Priest now, and during our probation here, and so by Him our access to the Father. By what means, then, does the Priesthood of Christ reach His people? Or, if His Priesthood and His Apostolate are one, by what means does His Apostolate reach us?

Here the Apostle might naturally begin with the doctrine of our Baptism into Christ, and the laying on of hands to impart the Holy Spirit, and bestow more gifts of grace; but there appears to have been no dispute as to these among Hebrews to whom S. Paul was writing. They rather were content, as we said, to rest as they were, in those true beginnings of the Gospel, and add to them, as they had so long done, the sacrifices of the temple. They were unwilling to enquire what was to happen when the old decaying covenant, and its temple and ritual, should 'vanish away.' S. Paul therefore does no more as to these 'first principles' than admit them, and then urge the Hebrews to remember what he calls the 'new and living way through the veil consecrated for us by Christ, viz. His own Flesh.'

'First principles' being admitted as unquestioned,

the present Mediation of Christ is proclaimed,

To teach this the more effectually, he speaks next of that part of the work of Christ which cleanses the conscience for the spiritual approach to God; or what he here calls His 'Mediation.'

The work of the high priest in the old covenant was

twofold—a work of Mediation and intercession with God before the Mercy-seat, and a work Sanctifying the worshipper, 'sprinkling all the people,'—'almost all things, by the Law, being purged with the blood of sacrifice.' Glancing at the former, the Apostle says, 'Christ having presented Himself in heaven as High Priest of blessings to come,' through the better and more perfect tabernacle, has entered the true holy places—even Heaven itself—in the fulness of the Incarnate grace, the grace of the new creation. Then, referring to other work of the High Priest, he adds, that the Blood of Christ, now also and here, 'purifies the conscience from dead works to serve the Living God;' and that 'for this cause He is also Mediator of a New Covenant,' as well as High Priest in Heaven.

S. John i. 14. Comp. σκηνή and ἐσκήνωσεν. *as inaugurating a New Covenant.*

The old Levitical worship, we are told, had been a 'pattern of things in Heaven;' and it had been, typically, 'purified by Sacrifice,' its sacrificial 'sprinkling of the worshippers;' but the true Worship, as it now goes on in Heaven, is the reality typified; and our access to it here is said to be purified by 'better sacrifices than those of the old law.' Our High Priest being Mediator of a 'New Covenant,' what, let us next ask, are the 'better sacrifices' of that Covenant?

The expression 'New Covenant' thus introduced, and afterwards dwelt on throughout the Epistle, is not the Apostle's own, and its use will here guide our thoughts. It is the language of Christ Himself. 'This cup is the New Covenant in My Blood,' 'My

What this New Covenant is.

Blood of the New Covenant.' It is the language 'especially delivered' to S. Paul by the Lord Jesus, as we are expressly told. It is the language which S. Paul linked with his own Apostolate when it was questioned at Corinth, 'HE has sufficiently qualified us as Ministers of the New Covenant.' It is language derived from the prophecy which foretold the pardon of sin, and the writing of the law in our heart, the Moral Renewal of man.

S. Matt. xxvi. 28; *S. Mark* xiv. 24; *S Luke* xxii. 20. 1 *Cor.* xi. 25; 2 *Cor.* iii. 6. *ἱκάνωσεν ἡμᾶς διακόνους* (meaning Apostles).

If our High Priest in heaven be a Mediator of this 'New Covenant' also on earth, if Apostles are 'Sufficient Ministers of this New Covenant in His Blood,' 'beseeching men in Christ's stead to be reconciled to God,' we learn at once how the Priesthood of the ascended Christ reaches us through the Apostolate. For when our High Priest ascended and entered the presence of God for us, this was His 'first' gift to men, 'Apostles'—fulfilling again 'as My Father sent Me so send I you.' They who had seen Him institute the Sacrament of His Body, or had heard Him speak of 'the Covenant in His Blood,' would have all the solemn mystery instantly as it were brought before their very eyes, when those words were repeated. And well might S. Paul urge the halting Hebrew believers, by all the memory of their Baptism into Christ's death, to be faithful to the end. 'Having therefore boldness to enter into the holiest in the "Blood of Jesus,"' a 'new and living way being consecrated for us, through His Flesh,—and having a High Priest over the house of God, let us draw near with a true heart in full assurance of

The High Priest as Mediator bestows the Apostolate, which was His.

faith,—our hearts sprinkled from an evil conscience even as our bodies have been washed in the Baptism of our Lord.'

In what sense Priesthood and worship are the latest perfections,

So long as our Lord Himself was on earth, S. Paul says, He claimed not Priesthood. So long as the Judaical priests were fulfilling the office Divinely given them, the name of Priest in the Church was kept back. For 'if He were on earth He could not be reckoned among the priests of the Law.' 'So long as the first tabernacle was standing,' there was no direct interference with this, nor until all rivalry was at an end. But meanwhile the Apostolate included all. It was enough to be 'Sufficient for the New Covenant in Christ's Blood.' Yet in the last chapter of this last appeal to his countrymen, the Apostle warns them of the danger of losing Communion with their Christian brethren, if they should persevere any longer in Jewish worship. And he plainly says, that Christians have now an Altar and worship, and festival, of their own: 'We have an Altar of which they have not to eat who serve the tabernacle.'

Heb. XIII. 10.

while yet the Incarnate was always High Priest for man.

Now it must ever be borne in mind that our Lord's Priesthood was no development or afterthought. It was essential in His humanity from the moment of His Incarnation: and though in great mercy His people's eyes were holden, like Mary's when she watched Him in her arms, or Simeon's when He saw in Him 'God's salvation,' or the Apostle's who 'had been so long time with Him and had not known Him,' yet He was ever the same 'merciful and

faithful High Priest, in things pertaining to God;' 'Holy, harmless, undefiled and separate from sinners' from the first, until at length 'made higher than the heavens,' 'there to appear in the presence of God for us.' Jesus Christ, the Head of the new creation of God, was the same at Bethlehem, and at Calvary, and at Olivet, and at God's right hand, the 'Second Man' which is from heaven; 'Jesus Christ, yesterday and to-day the same,' and our Priest 'for ever:' expecting from on high the issues of the work on earth, and saying to His Apostles, 'He that receiveth you receiveth Me.'

Probation under both Covenants was founded in reason.

Nor let us think that there is anything technical or arbitrary in the arrangements of the Kingdom of Grace of which we are speaking. All are surely founded in the essential reason of the moral creation of God. Some might be misled perhaps into thinking that what we have learned as to the 'Two Covenants' under which human probation has gone on, is an exception to this statement: but it is not so, if we will carefully consider.

The word 'Covenant' does but imperfectly express the inspired thought; because we have come to understand by it an arrangement freely entered into by two parties, who were previously at liberty to consent to the terms, and responsible on both sides for infringement[p]. But in that sense, there never was, nor could be, a Covenant between the Creator and the creature. Nor, were it possible, would such a covenant be necessarily a moral, but only a positive

The two Covenants not technical arrangements;

[p] Philo.

engagement. What Scripture calls a Covenant made between God and man is that which is ordered by the Divine mind, fixing for man the law of just probation.

but implied the old Probation of which the end was death,

So the Old Covenant implies, so to speak, a former order of Probation appointed for our race. Man's first probation assured him, we know, of life and peace with God, on the condition of righteousness and obedience to Him the Supreme, who 'made man upright.' To become unrighteous and disobedient to God would then necessarily be to fall from the Supreme Good, and that is to perish. Death could but be the inevitable result of a moral creature departing from the living God. But there was no clear prospect of a life eternal given to man in that first probation.

and the new, of which the end is life and immortality.

That which we call the 'New Covenant' brings to us a new order of Probation, for which 'life and immortality have been brought to light.' Death is not now the conclusion, as it seemed before: there is in this new creation the 'power of an endless life.' The covenant of the old probation 'made nothing perfect;' that of the new probation is 'full of grace and truth,' and is the bringing in of a 'better hope whereby we draw nigh to God;' it is a 'better covenant founded on better promises.' The old had priests, all subject to death at last; the new 'maketh the Son of God to be man's High Priest, in Heaven, consecrated for evermore,' 'perfecting for ever them that are sanctified [q].'

The work of Mediation here.

That sanctifying of course has to proceed here under the Covenant of which He is Mediator; and He has 'committed to His Apostles the Ministry of the

[q] See Note I.

Reconciliation,' and it is for them 'to warn every man and teach every man that they may present every man perfect in Christ Jesus.' They are not to slay fresh victims, as the Aaronic priests had done; but 'to minister the new Covenant in His Blood;' and 'Do this,' and 'Show forth His death,' till He comes.

IV. *Christ's work is carried on in His Church.*

IV. In urging on the Hebrew believers whom S. Paul now addressed this final surrender of Jewish sacrifice and worship, let it be again observed that he adds no directions as to the ritual or worship of the New Covenant. In fact, they must find this in the Churches. And he had no ideal magnificence of the Church militant, no *orbis terrarum* to point to. *Heb.* x. 25. No, in the Communion of the faithful, in the living Church around them, and in obeying the leading of the Spirit there simply guiding them to Apostolic teaching, all would soon be clear. If there were aught 'lacking,' the Grace and Providence of God would supply it. 'Only be patient.' Such is his teaching. Gifts of the Spirit doubtless were among them; and the rule of Christians had ever been to submit all gifts to the Apostolate; 'if any man seem to be a prophet or spiritual, let him acknowledge that the things which I write, as Apostle, are commands of the Lord.' And so S. Paul had only to bid these Hebrews to leave the Levitical worship, and not wander off from the Apostolic Communion of fellow believers, ('as the manner of some is,' he adds,)—that is, keep to the Church, and avoid 'the tabernacle.' 'Not forsaking the assembling of yourselves together, but

Adherence to that Church is a duty.

urging one another to a common adherence to the Christian body alone.' He seems indeed just to allude to their Agapæ, and its attendant charities; but no more. If he had not said enough now, he must leave it. For there soon would be 'no more sacrifice for sin,' however much they might cling to the Levitical rites—but 'fearful judgment' to be poured out on Jerusalem, and on the 'adversary' of Christ.

Heb. x. 24.

Heb. x. 26.

Heb. x. 27.

Were they indeed prepared by obstinate Judaizing to forfeit all the past? is the further pleading of the Apostle with his brethren,—ready to forget their first 'illumination' by the Spirit, their severe persecutions, and once tranquil hope of heaven? 'O, live still the life of faith; be righteous, with your eye on God —for the Lord will surely come and will not tarry.' Such is the tone of loving remonstrance. But were any of them fearful, lest by separating from Judaism now, they parted from the long line of holy and faithful men of whom their Scriptures told?

Heb. x. 32–38.

To fall off from Christ is to lose the grace given, and to separate from all true believers.

The bare supposition excites the ardent Apostle to a very rhapsody of faith, in which he pours forth, in series, the triumphs of those who in days of obscurity and difficulty, with everything incomplete, and promises all unattained, conquered in faith all the trials of the present, and lived and died as 'pilgrims on earth,' not having received the promises, since 'they without us could not reach Perfection.'

ch. xi. 1–39.

Here his view expands, and he contemplates a 'Perfection' not only of the individual, but of the whole Body of all true believers in God,—from Adam to Abraham, from Abraham to the Prophets, from

Christian Perfection includes the whole body of the men of faith.

the Prophets to Christ. He sees them all around
ch. xii. 1. him, as a 'great cloud of witnesses,' watching the struggle here, and encouraging us by their examples of old. But amidst them all, his loving faith discerns the King of saints; and while bidding the Hebrews to 'look unto Jesus,' Who began and will yet finish our salvation, he is abashed at the cowardice which shrank back, forgetting all the 'contradiction of sinners,' and endurance even to death, that their Master had gone through! He tells these doubters
Heb. xii. 5–11. that they might well reflect whether all their present trials might not be taken as just chastisements on them as rebellious children. Perhaps they now were
Heb. xii. 16. like Esau, parting with their birthright for a present gratification! And might they not find hereafter that they had 'no place of repentance'—even though they should 'seek it carefully with tears?'

The Church of the future. For the Church of the Future is that to which we all are indeed approaching, whether we realize it, or not; not only perfect men, but a perfect world, 'new heavens and a new earth, wherein dwelleth righteousness.' HE who is the 'Head of all principality and power,' will bring together the moral past, in a wonderful unity and perfection. 'The future Mount Zion, the heavenly Jerusalem, the city of God,' will be the home also of the 'myriads of angels and the great reassembling of holy Israelites, and others of former days, (as enumerated by the Apostle), and of the departed spirits of the just of every nation, and tribe, and tongue,' 'to reign in perpetual life, by Christ,' and with Christ:

It is the voice of the Church to all the past, and to all the 'far off,' that 'they without us will not be made Perfect.' We have received 'the Kingdom that cannot be moved,' and it is for us to 'Serve in reverent faith before our God,' and patiently await the End. The present only is our time of anxiety; for hereafter we shall be 'complete in Christ.'—It has sometimes been questioned by the moral enquirer, whether the future of the righteous will be a future of probation? But the Priesthood of Christ, securing as it does the Perfection of His Body when it is all brought together, shall ever 'keep it from falling.' No possibility of sin hereafter, is the Divine result of the 'Priesthood for ever.' He will make us 'kings and priests to God'—mutually serving, mutually blessing each other, and He Himself, our High Priest, be the pervading life of the world of the Perfect. Our everlasting perfection as creatures of the All-perfect will not be continuance of deliberation for good, such as choice now is in all our trial. Rather, Probation ended, our volition towards good will be like God's, only sustained in goodness by our 'Priest for ever.'

No Probation hereafter: but abiding in Christ and with Christ.

Calmly, from his lofty contemplations of that 'endless life,' that 'Kingdom which cannot be moved,' that 'for ever with the Lord,' the Apostle turns to the duties of the immediate present, pressing on those to whom he was writing. He looks from the Church triumphant hereafter to the Church militant here; from the Eternal Priesthood on high to the law of Priesthood pervading the whole body of the elect, the law of mutual help, and Special Gifts, and

Urgency therefore of present duty.

Communion with one another, and with our Head. At the time he is writing, he knows that 'James the Lord's brother' is no longer the Bishop of his Hebrew friends. Faithful to his Lord, he had been removed by martyrdom before the last trial came. S. Paul bids the Hebrews 'not to forget him, or his faith, or his example.' How long had he been known among them as 'James the righteous!' and could they not remember others also who with him had been 'just by faith in God?' And to them he points each wavering Hebrew now: 'imitate their faith,' he says, 'considering the noble issue of their whole course.'

Heb. xiii. 7.

Sphere for the Priesthood of all,

And for the present, he would beseech them all to maintain carefulness in every social duty as members of one holy Brotherhood in Christ; giving obedience to the Rulers of the Church who now were 'watching for their souls,' Simeon and those around him, even in the Judæan synagogues; (some of which appear to have become Christian even at the time S. James had written to them). Gently S. Paul urges them yet once more to Communion, and closes by the prayer with Benediction,—'that the God of Peace may yet make them Perfect through Christ,' Who gave the 'Everlasting Covenant in His own Blood.'

Heb. xiii. 17.

S. James ii. 2.

Heb. xiii. 20.

The Priesthood of each towards his brother, the Priesthood of the greater to the less, of the better to the inferior, of the prior to those who come after, of the gifted to the ungifted, or of the first-born among many brethren, — this is the inner

law which is of the essence of all Responsibility. It is this which upholds the duty of creatures to each other, and the immutable relation of the creature to the Creator, and vindicates the Sacredness involved in all Probation here. But the 'Priesthood after the order of the King of Righteousness,' the Priesthood of the 'endless life,' touches higher mystery still, the mystery that 'where sin abounded Grace doth much more abound.' And it is to this these lingering Hebrews must come. The Apostle does not dissuade them from the Levitical priesthood and worship without pointing to the New Covenant and its blessings sent down from on high. The argument of the Apostle would be indeed a series of premisses without a conclusion, if there had been no Church to which the Hebrews on leaving the temple worship could turn. The difficulty is solved, when he can direct the wandering Israelite to his Church as his home. 'We have an altar'—with us there are those who will 'watch for souls.'

and above all, for the High Priesthood of Christ.

And is there no danger in our own times that men should hold themselves back, and attempt to rest, as the Hebrews would have tried to do, in an incomplete Christianity? to join the moral beginnings of the new creation to imperfect conclusions of the old creation? and aim to keep the name of Christian when content to be ignorant of, or willing to abandon, the reality? —It is the temptation of an age too far instructed to venture on a return directly to heathenism, and yet ready to use only such parts of the Christian ethics as it may be able to assimilate; an age which has

Dangers of an incomplete Christianity.

learned much of our Christianity and yet hesitates to take it all. But to yield to such temptation is to confess that we do not think Christianity to be true at all; for it is a whole, and if it be not true throughout, from the Incarnation to the Ascension, and from the Ascension till now, it is a great falsehood, or a great failure. No Christian's faith is safe for a moment if he is not willing 'to go on to Perfection.'

Let each man ask himself, whether he has shrunk from the genuine results of what he has owned as a Christian to be true?—Whether having 'risen with Christ' in his Baptism, he has failed to seek 'the things that are above?' That surely was an awful dialogue which Christ held with one who was attracted at first by His Gospel, and yet refused to advance. He was one whose virtue was not merely secular, but aspired to a nobler future, even 'life eternal.' So careful had that young man been in every social duty, that he was 'not far from the Kingdom of God;' and our Divine Master, Who 'knew so well all that is in man,' 'beholding him, loved him:' and yet he was no disciple of Christ after all. He 'looked back, and was not fit for the Kingdom.' In the depths of his will he had a reserve which the Saviour's eye penetrated with these searching words, '*if thou wouldst be Perfect*—' . . .

The one condition of understanding the Gospel.

It is a probe that goes to the very depths of our moral nature, whatever be our outward condition, finding what manner of Christians, what manner of men we are,—'*If thou wouldst be Perfect!*'

LECTURE VIII.

ἡ βασιλεία τοῦ Θεοῦ.

1. THE 'KINGDOM THAT CANNOT BE MOVED.'
2. THE PERFECTION OF ITS SUBJECTS.
3. ITS PRESENT ORDER, ETHICALLY LIMITED.
4. THE FINAL 'GIVING UP THE KINGDOM TO GOD.'

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LECTURE VIII.

THE 'KINGDOM THAT CANNOT BE MOVED.'

Unto you it is given to know the mystery of the Kingdom of God.
S. Mark iv. 11.

THE question we proposed to consider in these Lectures was one of historical analysis, 'What was Christianity as first given to the world?'—which resolved itself into an examination of the life and writings of S. Paul, in which the earliest facts of the Gospel come before us. Our object was a very practical one. *Enquiry hitherto conducted.*

I. The foundations of general religion and morals are so deeply disturbed among us, that every one who would bear the name of Christian is bound to know what he is resting on. The narrowness and variety of beliefs found in our ranks are, to some, discrediting Christianity itself; and the professor of any compact system of *à priori* unbelief not unfrequently appears at advantage in controversy, the grounds of dispute being misapprehended on both sides. I. *'The Kingdom of God is among you.'*

In beginning to give serious attention to those subjects of truth and duty which none can ultimately

avoid, every one brings with him some previous conceptions of right which, however scanty, are for the time his philosophy. The successful popular reasoner is he who can make the readiest appeal to such primary intellectual condition; and in proportion as a code of faith or of thought is artificial, it is likely to be worsted in any such appeal. And indeed it ought to be so: for popular first principles may suffice to confront the unreal. But this concise treatment soon reaches its limits, becomes inaccurate, and is corrected by maturer experience.

Historical reality now felt to be indispensable.

They who have no other wish than to abide by facts, can afford to wait till false reasoning has exhausted itself; and this attitude alone becomes us at any time as Christians, subjects of 'that Kingdom which cannot be moved.' The old theoretical efforts of unbelief are unsatisfactory to all in these days; and even such writers as Strauss and Renan know at least that they must in some way deal with our historical beginnings. So much however still passes for Christianity which, strictly speaking, has no history and no philosophy, and of course therefore no real ground in the writings which are sacred to us, that we should wish it to be refuted by any one, even though the exposure of a widely-trusted fanaticism may, for the time, occasion a painful blank.

Recapitulation necessary.

We will briefly recapitulate the course which has seemed in our present position the most practical.

Retrospect of the position.

The Roman world, as it appeared when Christianity came to it, was that which we had first to con-

sider; and we next watched the earliest historical signs of the change which made itself felt towards the close of the Augustan era. We saw that the Gospel began when the debasement of society was at the lowest point, and that it immediately organized what might be called 'Societies of Purity' based on a Theism or 'faith in God' previously lost, or nearly so, among mankind.

This faith had arisen from no speculations, and from no estimate of probabilities; it was apparently a new hold on 'things unseen' to which human hope still tenaciously clung. It had been quickened by the life and teaching of One Who had been put to death in the reign of Tiberius, and in Whose Resurrection from the dead large multitudes of men in different parts of the world steadily believed, even Jesus Christ.

Social decay, and attempted reconstruction.

A reality and firmness, unknown before, was given to religious faith as a principle of action, when associated as it thus was with the certainty of life with God beyond the grave. Of the Resurrection as a fact, and no longer a mere possibility, assured to all men by the Prophet of Nazareth returning from the dead, there appeared not so much as any contradiction of a distinct kind, recorded by either Jews or heathen at the time. This was the more to be noted because they who preached 'Jesus and the Resurrection' willingly rested everything on the truth of the fact; and their confidence seemed abundantly known even to those who, like Tacitus and Pliny, were otherwise indistinctly acquainted with the Christian story,

understanding little beyond the existence of certain societies in which Christ was 'worshipped as God[a].'

It would here almost have appeared that the historical investigation would for a time have stopped, but for the information to be gathered from those societies, 'Churches' as they called themselves, whose internal life is found authenticated immediately by letters addressed to them, the genuineness of which no one now questions. We next turned therefore to these letters, and read them in their chronological order determined as to all chief particulars by internal evidence. In them the incidents of the then-growing Christian life, as to times, places, and persons, are intermingled in the most natural way with the opinions, practices, and prospects of the followers of the Gospel.

The social and ethical revival begun in 'Churches,' or 'Societies of Purity.'

Our enquiry was thus principally directed to the interior system and doctrine of these 'Churches,' and we found that their ethical character was their most patent and permanent feature; all else being to a great extent incidental. Of course it is all invaluable as history; but history passes away—mere elements of the natural life indeed must pass, and the moral alone abides.

Whenever in these letters the changing events of the writer's career, or the persecutions, troubles, and difficulties of others, are mentioned, there is a moral object paramount. The righteousness, the purity, the perfection of the followers of Christ, is everything. If the evangelical story itself be alluded to, even in its most sacred particulars, such as the death

[a] Pliny, Ep. 97, and Lardner, vii. p. 309.

and resurrection of the Lord, and the gift of the Spirit, it is to urge 'a death unto sin,' 'a rising unto righteousness,' and 'a walking in the Spirit;' and so of all else. If 'Baptism,' or the 'Eucharist,' or the order of the Society, be the topic, the occasion and the treatment are invariably ethical. The Christianity as a system and a fact is all assumed. None of these letters narrate even the life of Christ; yet all refer to it. None define creed or sacrament; but all take them to be known in the Churches. 'The Kingdom of God was among them,' and to them it had been 'given to know the mystery of that Kingdom.'

Everything in the Churches is subordinated to the ethical.

In addition, however, to their historical consciousness as to their origin and customs, and their high ethical aims, the Churches thus addressed were in possession of a moral standard, which they seemed ready at any moment to assert against the world: and this is the next point specifically observed. What we must regard as an ethical decision of its own, a rule of 'holiness,' is the Church's most uniform characteristic, implying a claim so clear, positive, and immutable, as to give rise from the first to a special action of Christianity on the whole social system. Not that this action ever allowed itself to be political, in any constructive sense, for, as far as we could see, it remained purely ethical.

The Churches assert an ethical standard.

Indeed, whenever the formal, or legal, basis of Roman society was concerned, the Church distinctly upheld it, seeking any social re-construction as a matter of inward principle. Even while deprecating the customs of the people, the Church had sympathy with, and

eventually elevated, the laws of the Empire. It was, of course, through conscience alone that any true and enduring elevation could be begun; it was to this, therefore, that the Church as a 'Society of Purity' would first speak.

And if we ask for the immediate result, the answer is not found in anything so transitory as political action of any kind. Some embarrassment there was at first in secular society, for it naturally dreaded its own tendency to sink, and yet saw not how to rise. But the result of the Church's action was ethical, and individual. And as the enlightenment of each conscience places it at variance with any impure social system, there is unyielding antagonism on both sides. And this soon appeared.

Such is the mutual dependency of man on man, that any effectual attempts at moral renewal imply, as we have seen [b], a new Law of Association. Until this is begun, the renewal of individuals could be but fragmentary, and, as having no sufficient life, must soon come to an end. The more we here reflect on what human nature is, its origin, influences, and needs, the more we find that a new beginning of humanity must have been made before there could be any hope of a change towards perfection. An education of particular men for higher things would have been exotic, and the rough general course of nature would still have prevailed. No merely moral or individual process, so far as we know, could suffice; for what was needed was a renewal of the race, a kind of 'new creation.'

But the need is more than ethical.

[b] Lect. IV. p. 123.

That which reason and experience thus teach, the actual history as well as theory of Christianity confirmed. There is no doubt, of course, that the common moral influences for good were all brought to bear on individuals to whom the Gospel was preached, and that their sanctification was helped by the comparative pureness of the new community in which they lived. But Christianity had a success which its own records attributed to a higher life; a success which the old natural means could not explain. There were new facts which belonged indeed, by the testimony of all, to its actual development.

Let us state this again historically.

Christianity had been 'preached with the Holy Ghost sent down from heaven' from the first; 'a Kingdom of God' was set up. It is as certain as any fact can be, that the Gospel did not make its beginning by means very intelligible to by-standers. There was that among them 'which they knew not.' Every one was surprised, the heathen, the Jews, and the Christians. Pilate, and Gamaliel, and the Sanhedrim, the crowds at the Pentecost-festival, and the preaching Apostles themselves, all were in a kind of amazement. Only to tell the people of the life and death of Christ, or of His ascension, His doctrine, and His purity, would no doubt have been much: but this might have been done, and perhaps best done, at once, if it had been all that was needed. Yet they who had to proclaim the Divine Resurrection and Ascension had in fact to wait, as they tell us, for a special visiting and help of the Divine Spirit, for ten days.

Heb. ii. 4; 1 *S. Pet.* i. 12.

Assertion of the spiritual or supernatural.

This beginning is in striking harmony with what we have had to examine. If the success of the preaching was from the first more than mere preaching could have attained, here appears the explanation. Not only then, but afterwards and throughout all the historical accounts which have reached us, a Supernatural influence is declared to have accompanied the moral work of the Gospel wherever it went. It was not always such supernatural grace as convinced the outer world; but it was that which accomplished the work in the Churches, and perpetuated the Gospel beyond all natural probability.

This a postulate of Christianity always;

This one postulate of Christianity we have found to be such as none can deny who are dealing with facts; there was the presence and working of what was regarded as a Divine, in addition to the moral element. Whatever view be taken of it, we cannot shut our eyes to this which in the letters of S. Paul to the Churches he constantly treats as known and admitted by all. When we read that men in Thessalonica, or in Corinth, were quickly stirred to a strong faith in God, and the certainty of a future life with Christ, we must read also that this 'Gospel came not to them in word only, but in power, and with the Holy Ghost.' The sacred moral advancement is always thus Divinely conditioned. In every case the progress of renewed man towards his perfection in Christ, though essentially moral and wrought out in conscience, yet was also a 'new creation,' in which God was affirmed to be working with 'men of goodwill,' and they were 'workers together with God.'

We are not to theorize, but simply to mark down the moral life of early Christianity. Undoubtedly it grew in what seemed to men a Divine atmosphere. The disentanglement of human nature in detail from the corrupt principles of the evil world and its debased social order, was as we first saw a moral 'going on to perfection;' and yet, while recognizing this, we have been taught also that Christians always knew that there was a higher life among them, and were urged, that as they 'lived in the Spirit, they ought also to walk in the Spirit.' This was not an intermittent sort of excitement, as if arising from occasional miracles; it was constant. It accompanied each stage of the progress of the Church, or the individual, whether the imperfect beginnings of the earliest conversions or the latest 'growth in grace' of the saintliest believer. Whatever else might be omitted or changed, there was no change in this.

not intermittent.

We look, for instance, at the earliest of the European Churches, that at Thessalonica. When men were there turned from idolatry to the faith of Christ, there was first a very imperfect state of things, and we are reminded that after their Apostle left them much was 'lacking;' but still the Holy Ghost was so actively among them, that S. Paul seemed morally confident as to their faithfulness, and only entreated them to keep 'his traditions' and not 'quench the Spirit' that was among them. When again, at Corinth, it became necessary to solve with definiteness some social and moral questions of the

Historical examples of this.

greatest delicacy, that had arisen between the Christian society and the heathen, it is no less true, all the while, that Corinth at that time 'came behind in no gift of the Divine Spirit.' And later still, when in Ephesus and Crete things were much more complicated, the 'rulers' then constituted in the Churches were told to 'stir the Divine Gift' which was undoubtedly 'in them,' and so move on to perfection.

And Christianity requires it in theory.

Even in describing the first giving of the Gospel S. Paul shows the Romans that there had been a Divine as well as moral development; an order of special Providence, as well as a great human probation. So he teaches the Galatians also, that the Spiritual was no transitory element in Christianity; since it would be an infatuation to suppose that 'having begun in the Spirit they could be made perfect in the flesh.' The Divine ever accompanied the advancement of the moral in this 'Kingdom of God,' according to the need. And when other helps to probation, long preserved in the priesthood laws and rites of an earlier day, were about to be finally removed, the Christian perfection was again secured by renewed organization and 'power from on high,' and the Divine High Priesthood 'touched with the feeling of our infirmity' visibly strengthened in the Church the 'power of the endless life,' and manifested yet more openly the 'mediatorship between God and man' in 'His Kingdom' here.

And thus this 'glorious Gospel of Christ,' this mighty recoil from the moral degradation into which

we had fallen, confessedly begins and ends in the Divine; while it is essentially, immutably, moral as to its object. As, in place after place, we follow, and listen to the high-souled teaching of him who so truly had the 'mind of Christ,' it is as the swelling of but one harmony in all the provinces of 'the Divine Kingdom;' and the key-note struck for him by his Divine Lord is this—'Be ye therefore perfect, even as your Father in heaven is perfect.' It is moral, and it is Divine. 'To present every man perfect in Christ Jesus,' to prepare all to whom he was sent, for that day when the 'spirits of the perfected just' shall meet in the presence of Him Who alone is Eternal Perfection, such was the 'glory and joy' hoped-for by this pilgrim-teacher, who had heard the Voice which of old had called the wandering patriarch,—'walk before Me, and be thou perfect.' But all the conditions of the renewed life, even the Divinest, its order, gifts, and powers, were, like Abraham's night-vision of sacrifice, only instruments of the final Perfection. And 'Paul, and Apollos, and Cephas' were for the Church's Sanctification; 'Apostles, prophets, teachers,' in their manifold ministries all 'for the perfecting of the Jewish, and the edifying of the Gentile members of the body mystical; till we come in the unity of the faith and knowledge of the Son of God, to a Perfect Humanity, the measure of the stature of Jesus Christ.'

And this the teaching of S. Paul in the Kingdom of God.

τελειωτής.

καταρτισμός.

II. We have thus traced throughout, the end and object of the Christianity taught by S. Paul, even

II.

the 'renewal after the Divine image,' the 'bringing to perfection,' of that nature which it found so utterly fallen. The 'Societies of Purity' which were set up, with all their supernatural claims, had this as the reason of their existence. But we have not yet reverted in a sufficiently definite way to the Divine means adopted in those societies for touching each conscience and sanctifying each soul. This also had to be learned from their history in the Apostolic letters.

The 'perfecting' of individuals by grace.

Speaking generally, we could make no question, with the Epistles before us, that whatever specific means were employed, they were subordinate to the power and direction of the Apostles. Not only is this expressly stated, but we know in fact of no other ministry formally commissioned by Christ to do His work on earth, than the Apostolate. This explains at once, what otherwise might have seemed technical or self-important, that the title and authority of 'Apostle of Jesus Christ' is prefixed as matter of course to the letters to the Churches. The defence of this, when at times forced on the Apostle of the Gentiles, is regarded as vital.

The Apostolate directing the means of that grace.

But next to the fact of the Apostolate as the means of teaching and guiding the Christian 'by word or epistle,' is the very close organization of the 'Societies of Purity,' the Churches, which they sanctioned from the first. There was no other known form of Christianity. The individual gifts bestowed on new converts to Christ—and the gifts were always individual—invariably also knit them together everywhere in 'one community;' their very Baptism was 'into one

Christians being united under them.

body.' In that body was found the knowledge of Christ, 'the mystery of the Kingdom of God.' So spontaneous was the acquiescence of the Christian conscience in this corporate or Church form of their religion, that it seems to have occurred to no one to assert for himself the position of a 'Christian-unattached'—(as the phrase has lately been). Whatever the personal gifts, yet the many, the members, still 'were of one body' and 'every one members one of another.' Nor is the uniform recognition of Christians as members of communities less noticeable among the heathen, to whom the inner regulations would of course be unknown, and only the outward cohesion of their body be familiar.

The Churches so constituted were in possession of our Religion,

In all this we are simply narrating. Indeed it would have been worse than useless, and inconsistent with our whole object, here to speculate. We pretend to know no more of the interior order of the Churches than appears on the face of the history. They were one Body, being under the Apostolate. That many inner arrangements were adopted, suited to the time and now unknown to us, cannot be doubted and need not concern us at all. We reiterate this. A body of baptized men, with gifts greater or less, united under the Apostolate as one community, a 'Society for Purity,' in place after place; such was the fact with which we had to do. No one will deny that to such communities the Gospel was given. They were in actual possession of our religion, if it anywhere existed on the earth; to them had been taught the 'words of the Lord Jesus,' and all that had been

('Ye know what commandmen's we gave you by the Lord Jesus.')

'Divinely delivered' to the care of the Apostles. We must either think, then, that those societies had within them the means for perfecting believers, or that such means did not exist anywhere.—Certainly S. Paul entreated the Hebrew believers, shortly before he died, to keep to the 'communion' and 'assembling' of the *de facto* Churches where they lived, the Churches of the Apostolate. What could he intend by this?

and the Divine means of our sanctification.

First among the means of sanctification in these Churches, was that without which no one could 'enter the Kingdom of God,' the initiatory rite already referred to; and next, there was the continued communion of its members, equally commanded by the Lord. The former contained in its very terms a concentrated Creed, the 'Name of the Father, and of the Son, and of the Holy Ghost,' immutably preserved from the beginning. The latter expressed in its unvarying form the 'New Covenant in His Blood' Who gave Apostles to be 'sufficient Ministers' of it, in order to 'do this' for His Memorial. These two means of sanctification were thought no temporary institutions: for there was no limit to the former, but go ye into 'all the world;' nor to the latter, except 'show forth the Lord's death till He come.'

Heb. x. 25, and xiii. 9, 10.

If the Churches so formed and sustained were sufficiently possessed of the means of moral and spiritual help for Christians, then S. Paul's language to those whom he called away from the sacrifices of the temple to the worship of the New Covenant was intelligible. It is not necessary, in the least, that we should attempt now to define all ministries for souls in

use in those Churches. Whatever they were, the *de facto* Churches had them. This practical solution is all the more important, if we bear in mind that S. Paul's advice, which we have referred to as then given to Hebrew believers, must have been written shortly before his martyrdom. These words of his, 'remember your illumination;' 'serve not the tabernacle' any longer; 'forsake not the Epi-synagogue;' 'we have an altar;' 'keep to the faith of your former guides;' 'obey the present watchers for your souls, since it is they who must give account,'—these and other such words show that the living Church 'had all and did abound.' What definitions of ours can possibly add to the fact, that the great Apostle at the close of life, with his crown in view, thus required believers to adhere to the *de facto* Church, under his Apostolate who had 'the care of all the Churches'?

This is assumed by S. Paul.

Here the dilemma of those who think the actual societies of Christians then existing were not the Christianity of S. Paul, is a grave one. They must suppose that the Apostle in calling the Hebrews away from the 'old tabernacle,' called them to nothing but the spiritual reflections of each individual; that in speaking of Church 'assemblies,' and 'an altar,' and 'watchers for their souls,' he was directing them to no sure means of individual grace. How far, too, from the mind of the Apostle are all those abstract views so freely imputed to him at times, and how irreconcileable with all that he was taught for the sanctification of his converts. A parting glance at this may perhaps be more than enough:—

Dilemma of those who deny the sufficiency of the de facto *Churches.*

Certain mere opinions excluded.

That too familiar notion of the Divine choice of certain individuals for future happiness; that virtual denial of the necessity of personal goodness or righteousness, under the equivocal term 'merit;' that conception of faith as an acceptance of probabilities, instead of an eyesight of the spiritual man; that theory of the substitution of the personal goodness of the Saviour for that of the sinner; that view of His atoning death as a mere equivalent of vicarious suffering 'appropriated' by us; that multiform mechanism of sudden pardon *ab extra* presented in so many ways among various Christians;—these all are crudities so incompatible with the Gospel, that it is amazing that any intelligent conscience has ever accepted them. For the Churches which received and transmitted the Christianity of S. Paul were expressly engaged in the work of perfecting their individual members, by the ethical methods known and Divinely used among them from the beginning.

Heb. xi. 16, 27.

Facts alone to be taken.

That therefore which is conclusive in our present argument is *fact*, plain fact as then existing. If any one should ask us for 'notes' of this *de facto* Church, our answer might be, that whatever imperfections the first Christian societies had, a demand for notes to distinguish them seems almost inconceivable. Their baptismal 'illumination,' and 'the altar' which they had, implied everything then.—And so it must always be.

Our *de facto* Baptisms now in the Threefold Name have no later origin, our Eucharists in the essential elements have no other beginning, than S. Paul's. And whoever will sum up the facts, and see how

Christianity is thus broadly stamped on the world for ever, will need no 'note' of its unquestionable reality. That Gospel can never be dealt with as a school of thought or opinion, which stands as a great Sacrament face to face with humanity itself, for which it began and in which it will persistently abide.

True Baptism and Eucharist first 'notes of the Church,' being Divine.

And if we needed to point with any more distinctness to other manifold and living means of individual sanctification in the sacred Community of which the baptized have ever been members, we should find that they all, as facts, have reference, directly or indirectly, to the great Sacramental Gifts which organize this whole body of Christ. These, indeed, guard our entire position as members of the body, and mark our fitness for our place in it. These Baptisms and Eucharists have, ever since the Pentecost, been more than ceremonies. They have ever been, in themselves, as well as in what related to them, 'mighty through God.' Looking at them historically, we cannot help seeing too, in what they have accomplished, infinitely more than can be explained on any principle of cause and effect. The natural world can point to no such results as those of the unchanging Sacraments of all ages, the 'Washing of Regeneration' and the Covenant in 'Christ's Blood.' Frail and weak the outward elements may seem to human eye, and yet those Sacraments have really held the world for CHRIST, and proclaimed from age to age, and proclaim it now, 'This is He Who came by Water and Blood,' and 'the Spirit bears witness.'

Witness to Christ in the Eucharist: and

Even the Sacrament of the Altar alone, beginning as it did in the flickering light of that dark night of

Sanctification for His Body.

the Gethsemane, and then holding on,—the 'Covenant in His Blood,'—from house to house, from city to city, from land to land, by its 'Ministers made sufficient by God,' has been the sanctifying of the whole Body mystical, in sacred detail, part by part. That Sacrament is the sure mark upon us now; and has been ever with us, whatever be the opinions concerning it. Contemplate but that one fact. Unseen by the outer world at first, always unknown to the natural man, it dwelt for the first forty days as in the shadow of the Incarnate Himself; then, from the Pentecost, abiding in earthly tents like the glory of old, it still was reverently veiled 'while the first tabernacle was standing.' Then serenely rising in its liturgy, that Sacrament 'tabernacled among us' as no moral institution, but as the abiding gift of our High Priest 'of the endless life.' To that we may calmly point a hesitating world, as the indestructible monument of the Incarnate, in itself the witness of our Creed, and the sacred means of our communion with Christ and His saints. Here is the victory of faith. 'To us it is given, the mystery of the Kingdom of God' which 'cannot be moved.'

Diversities of Gifts for the perfecting of Saints.

And around this central source and means of all perfection in Christ, what 'unsearchable riches' of varied grace are ever clustered! In the communion of the Apostles, what 'diversities of gifts,' severe, or tender, or patient, and all how real, according to the ceaseless wants of souls! We were told that at the Pentecost there was an Apostolical Ministry that 'struck fear into every soul.' And yet how retiring

and compassionate was the Apostolate in S. Paul's time! How various and how wise! For the Apostolate was a true 'Priesthood of humanity,' considerate and gracious, since God did gift it 'in Christ's stead' Who 'glorified not Himself.'

So in speaking of that 'Ministry of Reconciliation,' and of moral Perfection, we have, from the first, delineated the real, and not 'Utopia.' We recognize a work in the Church, no formal ceremonial elaborated once for all, but a fulness of the mercy of our God, ever expanding with human need. Each prayer, each benediction of varied origin, each absolution and gift, had a character of its own, and still has, which touches the Christian heart with grace the more precious, for that man cannot define it. The forms may be precatory, or indicative, or general, but 'the Spirit and life' are the same. Or, we come on words of the Church's pure devotion at times which almost touch us like sacraments—such as, 'O Lamb of God, that takest away the sins of the world, grant us Thy peace,'—antiphons which are voices of the Spirit in the Church, of which we 'cannot tell whence they came,'—prayers of the saints which now live on to be perpetual means of grace for sinners.

(The 'Agnus Dei.')

Or, if we look to the Penitential Discipline of the Churches as 'Societies of Purity,' must we not be conscious here also of the Spirit's guidance? For the Discipline of the first age was not that of the fourth; nor is the discipline even of the middle age anywhere now maintained. It were a perverse and ill-instructed thing to say, that the early 'Exomologesis'

And of Discipline.

corresponded with the modern Sacramental confession, or that either was to be substituted for the moral methods, which the living Church directs among ourselves without condemning either the 'godly discipline' of the olden days, or the 'quieting of conscience' when anxiously desired. The whole history, again, of the canon law, so influential on the entire law of Europe, is a history of changes; some wise, and some as unwise as certain Galatian and Hebrew changes in the days of S. Paul. But with all these manifold transitions of life, we surely find that the Spirit worketh in the growing Kingdom of God, 'dividing to every man severally as He will.'

And individual holiness is to be had.

Thus, then, accepting our Baptismal position in the original Christianity, as passed on into the *de facto* Church and its whole sacred inheritance, the individual Christian may always have 'his fruit unto holiness, and the end everlasting life.' To doubt our moral nature on the one hand, or the grace of the *de facto* Church, though imperfect, on the other, would risk equivocation with facts. Let us be ready to 'work with God,' and 'the word is nigh unto us.'—The penitent whose natural tears fell on the feet of the present Christ found a sympathy all Divine, though the house where she met the Lord was no place of perfection. Much more, then, in His living Church, (though, as in the Churches of Asia, her sacred gifts were but feebly used), since the Lord is present, Sanctity may be attained by the Baptized; and we ourselves may be of the 'few even in Sardis which have not defiled our garments.'

III. We have now stated, and vindicated the fact, that the Church, known to the Apostle and instructed by him, was the sacred society which contained within itself the means of sanctification for Christians. The opposite supposition cannot be made without affirming the failure of the whole Gospel. We are obliged to the conclusion, that if what S. Paul left at his departure was Christianity, then in adhering to its sequence, Baptismal and Eucharistic, we follow the mind of Christ, as members of His Body. III.

The Church's present order is provisional; but should be sufficient:

But conceding this most fully, we still are concerned to know, that the Church in each place, and at all times, is growing in that perfection which its own theory demands both as a 'Society of Purity' and a Divine Institute. For its higher law of association is something more than the illumination of each conscience. The new creation which is at length to supersede the old is not without a unity—a life of its own which should be advancing now. 'I will build My Church,' the 'Kingdom of God is at hand,' were not to be words without meaning. The world's moral and social system could only be transfigured by a power both Divine and moral, 'a Kingdom of God' which should triumph over the old moral decay, and show itself in truth the 'Kingdom that cannot be moved,' the Kingdom possessed by Saints.

and have a moral perfectness, not purely organic.

We have said, it was scarcely to be imagined that in S. Paul's days any one could have asked by what 'notes' the Church could be distinguished on earth. But surely the moral beauty also of the New Creation should ever be its own proof, its living

charm. Yet it must not be supposed from this that there were none 'who went out from us' (as the Apostles expressed it) 'because they were not of us,' only that if they 'had been of us they would certainly have continued with us.' There was a true organization, and a possible departure from it. Yet we must be careful lest at any time we require a kind of completeness and perfection in the *de facto* Church, which is no essential part of the claim on the obedience of Christians. The historical continuity of the Apostolic body is determined by Sacraments and gifts, and not by minutiæ of organization. The claim of the Christianity actually pointed to by S. Paul did not, and could not, rest on its immaculate administration in all things. It is moral; and it cannot be difficult to see this.

This seen in the case of the Hebrew Christians.

Taking then, once more, the case of the Hebrew Christians last addressed by S. Paul, it is obvious, in the first place, that we do not know, with any precision, the extent of the Hebrew-Christian society subject to the mother Church at the time the Apostle told them to give up the Levitical worship and sacrifice and conform to the Christian. Antioch had for twenty years been the centre of Gentile influence, since the name of 'Christian[c]' had been there given; but probably the greater part of Syria and all Palestine, and many districts of Asia Minor, would be under the influence of the Church of the circumcision at

Acts xi. 26.

[c] 'Nazarene' and 'Galilæan' were thus superseded soon among all believers; but the Jews seem to have retained their own distinction as the 'holy brethren,' &c. Heb. iii. 1.—See Note E.

Jerusalem. S. Peter, we know, had been 'in all quarters;' and when 'he departed to another place,' he sent a message to 'James and the brethren.' The organization was indistinct. *Acts* viii. 25; ix. 31, 32. *Acts* xii. 17.

Then, next, the unquestionable priority in privilege which the Jewish believer felt must have exercised wide influence in all Churches within its reach. Some of the Judæo-Christians, e.g. continued from the first, if they could, in union with the National Synagogue; though some would be obliged to adhere to the 'Episynagogue' of separate Christians. In both cases the old ritual was in part adhered to by the circumcised and their special proselytes. We can no longer wonder, then, that S. Paul's letter to them avoided minute directions, and rather enunciated principles. In Asia Minor, probably there was an extreme and growing incompleteness of order; and possibly also the Baptisms, the Eucharists, and Charismata were the simple Christian distinctions outwardly remaining in some parts of Galatia and northern Syria.

Duty to the de facto Church, is moral.

Our conclusion, then, from so decisive an example, is that duty to the existing Church may be, and is, very definite, even though the organic arrangements be but imperfect. The *de facto* 'altar,' and the living 'watchers for souls,' are facts that conscience feels whenever they are pointed to, whether e.g. the common organization were the patriarchal or the national. For the essential grace of a living section of Christianity anywhere, or everywhere, is not a technicality; it implies the perception of facts which are 'in our mouth and in our heart,' and far too definite for healthful

doubt. It pertains, in a word, to the new creation, and not the old. It is 'Spirit and Life,' and therefore is not mechanism and form. Its object is moral, and its method must be moral, even when Divine and inscrutable; and the obedience also moral. The Church's structure is for the future; but its growth belongs as yet to probation, and is surrounded therefore by its uncertainties.

There is thus a definiteness, on the one hand, which we demand; and on the other a definiteness which is impossible to us, as being secular and not pertaining to the region of higher thought. And the feeling is a thoroughly worldly one, which would formally require for the spiritual the shape and proportions of a natural system which may change at any hour.

The spiritual and moral power of the de facto *Church.*

What is it that awes and subdues a conscience or dismays and disconcerts the unbeliever? It is not the visible and perfect exterior of system, for that can be measured,—no, but it is the inscrutable, the hidden life. The temporal conditions of the Church conform to the ethical, and are not ruled by material laws. The physical, we have said, changes and decays; the moral is that which 'cannot be moved.' There should be indeed that order in the living Church which may perfect the members, and may for awhile avert also the coming troubles of the world. But it is an order that includes the Divine and the moral, and is not identified with all the transient forms of time.

Typified in the father of the faithful.

When the gifted Patriarch on the plains of Mamre stood up to utter his human heart's great prayer for his kinsman, and for the guilty cities, it was a moral

work, and done by no mere rule of 'sevenfold sacrifice' on enchanted hill or venerable high-place. 'He who had the promises' could simply plead with the 'Judge of all the earth' to do right to all, and while the plea remained for 'ten righteous within the city' there seemed a moral mightiness in his single voice with heaven to restrain the judgment.

How little can the moral power of saints be measured by the world! It refuses all secular definiteness, and yet how real it is, so that even the unrighteous know that there is more in it than they understand. And the Church's perfection here and now is like that of the 'Friend of God.' It is its moral grandeur, far more than its visible outline, which stands for the protection of its people, and the arrest of the woes of an unrighteous world.

Unethical character of formal authority alone.

But what is the too definite opposite of this glorious ethical power, as of the father of the faithful? If we would express with fearless honesty the contrast which we deplore, and of which we can only speak with grief, we must take a far different type than Abraham—a type of present greatness, pomp, and power.—There was one who left behind him the most famous name known as yet among the sons of men. His was a dominion far as from the wall of China in the north, to the borders of Ethiopia in the south, while tribes of remote wanderers in the west trembled at his power. In the midst of his realm he held captive the people of the living God; and they, on their part, devised not to cast him from his true place; but he thought to

change that place into one too high for man, and dictate the religion of the world. In the campagna of Babylon he set up his glorious image, and gathered to its dedication the great men from the world's distant provinces, and all persuasive sounds were to usher in the change; and we are told that 'the herald cried aloud,' with definiteness that none might mistake, that at the sound of 'dulcimer and lute and harp' all must accept the decree, or bear the furnace. Such decree was a conception of this world, most clear and distinct in form; but what could it have in common with the moral or the Divine? It was a defiance of both. And they who had the moral greatness to brave the anathema, had also the companionship of the Son of God amidst the fires.

Illustrated in Roman Christianity now.

Now, at this time, and at most within[d] a very few days, the world will hear of the going forth of a decree defined and bold indeed, but which as believers in moral truth we perceive to be a violation of the conscience of the whole regenerate earth;—a decree which aims practically,—however little meant to do so,—to annul at one blow the personal instincts of morality and religion in man; a decree—(for we must let all men know how that decree will be read by our conscience), which in the Name of Christ would proclaim that the Moral Creation, the Kingdom which we were taught 'cannot be moved,' should be

[d] The decree was voted absolutely by 450 prelates at the Vatican Council—against 150 partial, or total, opponents. It is printed *in extenso* at the close of this Lecture, p. 299, &c.

henceforth extinguished, and that the examination of what is true, or the choice of what is righteous, is to be cast from his own hands by every 'moral agent' for ever! or,—to bring this evil consummation to the matter now before us,—it is a decree which would so organize the body of the Church that 'the head shall say to the hand, I have no need of thee, and to the foot, I have no need of thee;' and that there shall be in each coming generation only one mind of one man, one voice of one man, one will of one man on earth, that shall freely think of God, freely praise Him, freely love Him! And alas, the great, and the wise, and the good who will hear the decree that day, must think, when the loud note from S. Angelo's tower proclaims to Europe the close of the long drama of supposed Moral Responsibility, that they leave behind them in Rome hearts that once thought to love Christ for themselves, with full choice for ever.—Or if not, they will go forth to the fires of a social furnace 'sevenfold hotter than before,' because they would not part with the inheritance of saints, and their own fixed faith in God.

Probation of conscience a safeguard of our Christianity.

We fall back, then, on the great truth of the probation of the personal conscience as the ethical limitation of that too definite temporal structure of the Church which some would welcome.

And yet we are not meaning to avoid the fact that the Church, as a Society organized for Purity, is bound to render that help to its members which, from the first, the idea of the corporate association implied even morally. The question is not, whether

the present organization of the Church can be 'that which is perfect'—(S. Paul declares it is 'that which is in part'),—but whether it is such as, for her members' edification, it ought to be. Surely the condition of all our Christianity gives painful answer here. We do not derogate from the responsibility of any for their part in the common loss of holy influences which should aid every one—for the probation of each conscience is the safeguard of the whole; but we say that weak brethren, for whom Christ died, have frequent ground to complain that they have not received the help that was their due.

1 *Cor.* xiii. 10.

The Church has duties still, and Saints are few when the Church is weak.

Why, let us ask, is feebleness the rule—why are Saints so few among Christians? We profess to believe in a 'holy Church, the communion of Saints;' yet surely we must own that this article of our Creed has been at all times too imperfectly exhibited to the world. For let us think a moment what it is that we mean by 'saintliness.'—We not unnaturally adopt the term, as it was the characteristic of the people separated of old for Himself by the 'God of Israel.' In this sense alone we find the word saint in S. Paul, at first. He did not use it as we do now to express the highest actual formation of free human goodness, below which many inferior degrees of grace and virtue may be found. He described indeed these moral differences among Christians, but in other terms. He spoke of 'babes in Christ,' and of men who were 'perfect;' and of 'carnal' and 'spiritual.' The Jews too of the old time marked the same distinction, as between the 'righteous' and the 'good man.' Some are ever

respected as men of probity and, perhaps, strictness and wisdom; while others have around their heads a halo of unworldly aspiration, and purity beyond the natural mind. It is the latter whom we are now accustomed to distinguish by the name of Saint.

Saints are the special work of the New Creation.

And when we remember that saints are they who pre-eminently express the work of the Incarnate Mystery—the purest αὐτεξούσιον of goodness, that they are the marvel of the New Creation, the 'crown and glory' of our Religion, we may well enquire anxiously why it is that the Church produces so few? And though we cannot be wrong in concluding, as we said, that each baptized man must bear for himself his own share in the blame of defection from those shining ranks, yet the Church in all her instrumentalities is responsible for much.

God's gifts are to be morally 'stirred.'

It may be said indeed that great saints are special gifts of God; and this is true: but then it is also true that Divine gifts in the Church should be stirred, and used aright, and the Spirit be 'not grieved' to depart. For lack of more perfect ministrations in the mystical body, let us reflect, how many a 'mute inglorious' Bernard, or Francis, may have passed from our ranks who might have returned the Church's fuller care by rich blessings poured out on us all. Must we not own, with Chrysostom, that the actual condition of the Church militant has often been such as to suppress gifts of God, and only imperfectly aid the probation of His people? Very little for ages has been done in the East to 'perfect the Church' in her outward ministrations. In the

West, there have been choice councils at times to own the imperfections and 'reform the Church in its head and members.' Something too has been done in truth by the Church to raise the law of the world. But Christian Europe at this day is still a sad conclusion of all these painful efforts.

What mean some scarcely rational murmurs that we hear, for what feeble and irresolute dreamers term a 'true Church?' Too often these show but a cowardly shrinking from the duties of probation; yet sometimes, surely, they discover the heart on its way to religion, pining for purer associations in daily life, and stricter guidance, and a work of the Spirit of God within, as it is said 'I will dwell in them and walk in them.' Fainting moral agency asks for help; and the Church is on her probation as to rendering this. The average attainment of righteousness in all her ranks is low; and for her members generally we must confess that the Church militant has not morally done enough.

Our own failure in using His gifts.

Among ourselves, the solemn conviction has risen at last, with some, that our own greatest defect has been in respect of the infrequent Celebration of the highest mystery of our faith. That which we own to be the formal bond of all sanctity has been but inadequately set forth among us, at least, in days gone by. And then, who does not begin also to feel, that while the 'priests' everywhere have had sacred gifts, yet they have been but imperfectly 'stirred up?' and that 'bishops' have ordained men to the charge of souls, with too slender instruction of them as to their

weighty work, and very little ascertainment whether they could even perform aright the office of Baptism, or the duties of the Altar, or had ever been duly taught to consecrate, absolve, or bless? The Divine—mightier than the moral—has indeed been our deliverance; and the Spirit in the Churches has spoken the mysteries, and mercifully overruled defects; but the grief still has remained, the moral perfecting of the mystical body has been to outward appearance unduly cared for, and the 'measure of the stature of Christ' has not been morally reached.

The charge of God's kingdom is great.

For the charge of souls is great—it is the care of the immortal future—the ministering of the 'Kingdom of God;' and it is ours. True, His Kingdom is that 'which shall not be removed,' but it is to be morally completed: it is a Kingdom of wills, and its charge is committed to the 'servants of the Son of Man.' The description is indeed stupendous,—'the Kingdom of God'—not man; its agencies Divine, though our work is a work of inward good. We cannot separate these.

Christ in His parables, and all His teaching, claims that His Gospel is the assertion of God's dominion, and man's moral trial. And whether it be the 'Sower' of a spiritual seed in the world's broad field; or the springing up of the 'mustard-tree' of wide-spreading branches; or the gifting of servants with their 'talents' or 'pounds;' or the going forth of 'virgins' with lamps for the Bridegroom, the parable was ever to tell us of that 'Kingdom which was at hand,' the whole organization of which has

an ethical direction, as well as a spirit wholly Divine; 'for the Son of Man is as one Who left His house, and gave authority to His servants, to every man his work, and commanded the porter to watch.' The Son of Man proclaims Himself the 'nobleman gone to a far country to receive a Kingdom and to return;' and then He will assuredly 'take account of His servants.'

IV. IV. But there is a yet more transcendent view of that 'Kingdom of God,' in its place in the universe of the future, which the Apostle, in his enthusiasm for truth, is unable to pass over. If there be any who would think of our religion as a passing phase of theology, or, in any sense, an arrangement for the present to protect us from evil in our hereafter, that was not, at least, the Christianity of the mind of S. Paul. Or, again, if there be any who would regard our religion as the motive power or the instrument of any secular polity, we may readily join issue with them as to the facts as well as the theory, and affirm that the 'Kingdom of God' preached by S. Paul was 'not of this world,' either as to origin, character, or end. Like Christ Himself in the presence of His earthly judge, the Apostle affirmed a moral royalty immutable as moral right itself. True, S. Paul did not preach the Gospel as a philosophy, but he knew, and in lofty terms acknowledged, that it was a philosophy, a 'wisdom among them that are perfect.'

Christianity essentially unworldly; and not provisional.

A philosophy of the perfect:

Not only on seeing this may we 'in patience possess our souls,' while passing through this land

of infirmity and corruption, with the barrier of death still by us untouched; but we shall better understand how, in the Church's present life on earth, the field of a mingled probation must keep its moral character. It is, that the boundless future lies before, and only when 'that which is perfect is come shall that which is in part be done away.'

As knowing the great facts of human will, and power, and responsibility, we have rejected as impossible and unreal all theories which require structural completeness for the Church's temporal mission. That structure is of the Sacramental in each individual part, and of the Eternal when all the parts shall be perfected for their place. Unless we deny morality, the present must be provisional, and the philosophy of the perfect can lie only in that future where 'old things are passed away and all become new.' It has no place in the present—the old creation cannot absorb the new—nor the new wholly assimilate the old.

and has its place among truths of essential being.

If then we would have S. Paul's idea of the place of Christianity among the essential truths of being, we must see its distinctness from all that is secular and, as men term it, political. So long as there is any doubt as to this, the view is all clouded. The new creation now growing up within us and around us, has been shown to be ethical in its object, social in its necessary development, and Divine in its manifold gifts; but has never been in any position except one of material submission, in the presence of the powers of the old

creation, the former and still existing 'ordinance of God.' Whenever the legal conditions of earthly society are referred to, the Apostle's 'ye must needs be subject, not only for wrath but for conscience' sake,' recalls Christ's words to S. Peter, 'do this, lest we should offend them.' Temporal coercion, or external jurisdiction on the part of the Church, is not even conceivable in the system or mind of the Apostle of the New Creation.

It has no jurisdiction over the present creation.

Or, if we turn from this to the more religious sphere, we shall come to the same result. Ecclesiastical rule or discipline is not coercive, nor is there any jurisdiction, even in the most sacred matters, known to S. Paul except of a moral and spiritual kind. And here let us not deceive ourselves at all as to the facts, or suppose that the strictness of the first age was either exceptional or the result of coercion, or even purely moral. The 'spiritual energy' is that which alone will explain to us the Church's early position of success even with her own members; and this, even if unused, did not pass away. The 'Power of the Spirit' and not coercive jurisdiction is the secret of the Church's taking root originally, and holding its ground at a later day.

Its power solely spiritual.

The solemn message which S. Paul sent to Corinth against the man who had married his step-mother was successful; but the message of S. John the Baptist to Herod, who had married his sister-in-law, was not successful. S. John's was the moral warning of a Prophet; S. Paul's the prohibition pronounced 'in the power of the Spirit.' We may fear that in

S. Matt. xiv. 4.

Example of the spirituality of jurisdiction,

the case of any marriage of affinity now we might have less success than S. Paul. But this would not show that the Divine Spirit had withdrawn His Presence: for the abiding efficacy of Divine Sacraments, so far beyond all natural rule, forbids that thought. Yet it should call on us to 'stir up the grace that is in us.' 1 *Cor.* v. 1.

We may see how, for example, the grace of the Spirit may have 'diversity of operation,' if we mark that when exorcism and miracle had, in the second age, become less known, and some other marks of the Holy Spirit were departed, we find another Divine fact—viz. so great a fear of the Church's Discipline among Christians, that synods could treat exclusion from communion for long periods as an infliction of deep severity. If in any following ages the spirituality of the Church became so feeble that even its discipline was unfeared, and a mere name, it would still be impossible to think that this defect could be remedied by external jurisdiction given or exercised by the secular power. The very thought is confusion. *in the ages also following the Apostles.*

But if Christianity be thus essentially precluded from exercising jurisdiction of an external force or virtue, neither, on the other hand, has the secular power 'the right' to use the spiritual grace of the Church; or even its moral influence, except at those points where there is moral contact of the two worlds, the earthly and the heavenly. S. Paul's Christianity has in it nothing of the old creation, except the elevated ethics; but then S. Paul's politics had nothing *But the secular can no more use the spiritual, than the spiritual invade the secular.*

in them of the new creation, except only the loftier conscience. His religion was a 'life hid with Christ in God;' his politics those of a Roman citizen whose rights while he lived he would never abandon—'for I was free-born.'

Here the Apostle's idea of the Perfect is the result.

Our ground is thus cleared for the Apostle's teaching as to the idea of the Perfect. For nowhere in the present can we own any organization, either ecclesiastical or civil, which could give unity or completeness to any entire generation of Christians. Whatever be the arrangements that Providence may permit, they will be but transient. Any outwardly forced or authoritative unity would be 'of the earth earthy,' and have no harmony with the eternally true. A body in a state of flux cannot be in organized permanence; and the nominal adherence of Christians to some moral and spiritual arrangement must not be taken to be organic; indeed it is intellectually impossible, to the mind that conceives at all the magnificence of the 'Kingdom of God.' Any hierarchical institutes which exceed the local and immediate influences of the Spirit of God, become so far unethical, and, as such, no part of the Christianity taught by S. Paul.

The completion of the Kingdom of God.

We thus arrive at this sure result,—the final Unity of the one Body of which Christ is the Head is a Unity to be consummated when all the elements of the moral creation are perfected, and gathered together beyond the fluctuations of time. The very title of our Gospel, 'the Kingdom of God,' implies at last a perfect universe. To this the

inspired mind of S. Paul looked forward with the calmness of reason and the certainty of faith; of reason, because it would be impossible for him to accept as permanent religious truth a series of phenomena without πρόγνωσις; of faith, because the reality of things was revealed to him by the Spirit Which 'searcheth the depths of God.'

The truth and reality of the Everlasting Gospel.

As the minister, indeed, of a Heavenly revelation, the Apostle might have paused at the facts already given to the Church, waiting for the future to reconcile with the abiding and the essential all that might seem difficult now. But a nobler task was his. Led by the Divine grace that was in him, he threw his mind on the whole reality of the case. Acknowledging, as his Gospel did, an eternal past and an everlasting future, we see him follow the issues of that Gospel into the invisible order of things.

He thought of the Supreme Lord of all as having in His wondrous universe, beyond our finite limits of perception, agencies and powers innumerable; and, not presuming to understand or describe them, he still, with reason, inferred their co-operation in the mighty whole, where nothing would be in vain. Then with how grand an effort, in his Ephesian Epistle, the Apostle transfers into the sphere of the infinite all that he had been teaching concerning the new creation, and our redemption therein! He conceives of it as so real and abiding, that nothing could clash, in his teaching, with any laws of being wherever found, or any conceptions of the true and the right. He knows that there must be an all-

Its place in the past and the future.

comprehending thought of the Eternal Mind, and he expresses the revealed parts of the heavenly plan as 'the choice' and 'ordination' of the Supreme. His Christianity rises, as from an Olivet, to the 'majesty in the heavens;' and the Gospel, which is the 'peace on earth' to the lowliest regenerate heart, is not, could not be, less than the purest reason also, the philosophy of the Perfect, a 'glory in the highest.'

Nor can any who reverently own the Divine Lord of the universe, question for a moment that His moral government must imply all that the Apostle speaks of—a comprehending of all good, all interests, and powers; and so include a choice, a direction, or, as man is wont to say, 'a plan.' Concede the first principle of any moral government of the universe, and the rest must follow, and we must needs claim for our faith all that can be required by the strictest reason, and the most real contemplation of the whole realm of being.

(See, again, 'The Analysis of Human Responsibility.')

The Summary.

And now, to sum up the conclusion of this sacred argument, let us fix our mind on the whole of the facts passed in review before us, which are indeed the Gospel according to S. Paul.

Preaching of S. Paul.

A 'Hebrew of the Hebrews,' and blameless in his own religion, he was startled into new moral consciousness by facts which met him unsought, the vision of 'Jesus, and the Resurrection.' The current of his life was reversed, and he earnestly gave himself up to the engrossing work Divinely laid on him as a life-long duty, the work of imparting to others the

faith and hope which he knew for himself. He wonderfully succeeded in 'turning men from darkness to light;' and as they thus learned their immortal prospects in Christ, they were 'purified by the faith in Him.' Associating together on their own ethical rules, these converts to Purity and to God through Christ became gradually separate from the corrupt society of the great cities of the Roman world. S. Paul gave them rules to guide them as Societies of Purity. He first allowed them, within certain limits, to avail themselves of the social order of Judaism; and he upheld generally the public law of the world, while directing also the moral course of these Churches. 'Part by part' he explained the outline of the 'New Creation' that was now begun in Christ. It was to be a Perfect world, of which the conscience of each moral agent was to be a perfected element. Its life was to be Divine; and its inner law of 'peace with God' was proclaimed when Jesus died for man, so that in preaching 'Christ crucified' S. Paul was preaching that Divine mystery of the New Creation, the 'opening of the Kingdom of Heaven to all believers.'

Acts xxvi. 18.

Then, next, the Apostle had to tell how the relations of the transitory present were to be adjusted in accordance with the everlasting future: he had to guide the associated Christians around him through the crisis in which they would have to separate from the social framework, Jewish or Gentile, hitherto used. He had to arm them for the fact that, in the crash of the imperial decay, their societies must

His practical guidance of the Church.

vindicate at all times the ethical purity of our race; and so he led them as aspirants for perfection to those gifts of spiritual grace which pertain to the 'power of the endless life.' Then, finally, he proclaimed that this great ethical Priesthood belongs to Humanity for ever, holding its place in the reason of conscious man, as also in the mind of Him 'Who is above all, and through all, and in us all.'

Historical nature of our whole conclusion.

This, and no other, is the answer of history to the question with which we began; and it is the rebuke at once of the narrow dogmas of some, and of the dreary earth-bound secularities of others. We vindicate the Religion of the Baptismal Creed, the Societies of Purity, the Eucharist 'delivered by the Lord Jesus' to 'preach His death till He comes,' as the ultimate law of the race redeemed from moral ruin by the Mediation, Divine and human, of the Son of God[e]. And we are bold to say,—'neither is there salvation in any other.' This, at least, is the Christianity of S. Paul. Beginning in the unsearchable mind of God, it moved onward at His bidding into the sphere of the will and agency of man; and once more it shall be 'taken into God,' when the great Mediator, our abiding High Priest, shall have 'put all things under Him.'

God is our Supreme Good.

There is no sublimer, no simpler utterance of the heart of the finite to the Infinite, than that hymn of eternity—the voice of the dying man of God

[e] Note J.

moving to his rest on Mount Nebo, after parting with his people on the plain below—can we find for ourselves better words?—'Lord, Thou hast been our Dwelling Place from one generation to another! Before the mountains were brought forth, or ever the earth and the world were made, from everlasting to everlasting Thou art God!'

Eternally Perfect in Being; so also when Thou wast pleased to act, there was Perfection in act. In Thyself eternally 'All;' then in act Thou art 'All in all.'

The moral world is a creation now going on.

What is that marvellous word which comes to us from across the ages, 'Let there be light?' It was the first act of our God; and He has told us how at His creating summons the obedient glory streamed forth in silence, 'and there was light,' and 'God saw the light and it was good.' So too He has said that at His omnipotent bidding all various forms of life, and power, and unconscious motion and beauty spangled the heavens and earth in order and peace. But has He not also told us of ourselves, the statelier rank of being that followed last, the nearer to the Supreme Perfection, breathed from His breath, the breath of God? No mere projection of force, no phenomenal energy or form, is that 'sixth-day work,'—but even His likeness 'Who created.' Yes, God then called into existence a creature who henceforth could create, could mysteriously bring into being that which previously was not, and be the active cause of a moral world of finite life!

Conclusion. We have seen the conclusion of the Christianity taught by S. Paul. 'Then cometh the end,' when the Mediator shall give up the Kingdom of Righteousness 'to God even the Father.' So, with the Apostle who has sacredly guided our thoughts thus far, let us while we close contemplate our future, that true 'pleroma' of conscious life, the perfection of all wills freely yielded up at last to the Divine. Let us now aspire to know what it really means to 'imitate' our God 'Whose image we bear,' our Creator, our Lord. It can mean no less than the forming of that new world which He now calls us to create. It is for man to will the moral glory of the New Creation, and say 'let there be light,' and see the radiance rise and know 'that it is good.' It is for man, with his own high resolve and choice, to be wise and become as a 'sun in the firmament;' to be 'righteous by personal faith in God,' and 'shine as a star for ever and ever.' What extasy of 'good' shall be that voice of willing joy to God, in all its fulness, when the hosts of the perfect shall flow on, 'like the sound of many waters,' bright myriads of the conscious world of grace bringing their true homage to 'Him that sitteth on the throne!' — O sacred six-days' work completed then, when all for ever shall be 'very good,' and the Sabbath of the Perfect be proclaimed, the 'Rest with God' the 'All in all!'

'The Sabbath that remaineth.'

ADDENDUM to pp. 281, 282.

The Papal Decree of Infallibility.

Among all the contrasts to the Theology of S. Paul which exist in modern Christianity, none more startling can be found than that which is exhibited in the Decree of Papal Infallibility just set forth by Pius IX. and a majority of the Vatican Council. We must suppose that S. Paul, from his conversion to his martyrdom, in all that he is known to have said or written or done, showed himself to be unacquainted with the entire foundations of Christianity, before we can admit that new Decree, which concludes with these words, surely smiting this great Ethical and Evangelical Teacher of the nations :—

'We teach and define the Divinely revealed dogma to be,

'That the Roman Pontiff when he speaks *ex cathedrâ*, that is, in the exercise of the office of Pastor and Doctor of all Christians, does of his Supreme Apostolic Authority define, by the Divine assistance promised him in the person of the Blessed Peter, the Doctrine of Faith and Morals to be held by the whole Church, to have force by that infallibility with which the Divine Redeemer designed His Church to be armed in defining doctrine of faith and morals. And therefore Definitions of that kind by the Roman Pontiff, not by the Church's consent but of themselves alone, are irreformable. If any one presume to contradict this our Definition, which God forbid, let him be accursed.'

Whatever this be, all men can see whether it have the least correspondence with the 'Christianity taught by S. Paul.'

It must be borne in mind that the Infallibility in Faith, Morals, and Jurisdiction, thus claimed, for S. Peter first, and then transferred—(we are not told how or when)—to the Bishops of Rome, is affirmed to have belonged to all the past bishops of that see. It is impossible to estimate the portentous nature of this assertion without a knowledge of the biography of some of the Popes ; not such as Honorius, Liberius, or Vigilius, only, but such as John X , John XII., &c., Alexander VI., and others. One shrinks from the task of explaining the details of their lives, and placing them side by side with this Decree. It might be better not to do it, for the sake of our common Christianity, unless compelled to it. The following however is the text of the entire Decree as extracted from the *Univers*, by the *Vatican*, a journal of the day :—

PIUS EPISCOPUS

SERVUS SERVORUM DEI SACRO APPROBANTE CONCILIO AD PERPETUAM REI MEMORIAM.

Pastor æternus et episcopus animarum nostrarum, ut salutiferum redemptionis suæ opus perenne redderet, sanctam ædificare

Ecclesiam decrevit, in qua veluti in domo Dei viventis fideles omnes unius fidei et charitatis vinculo continerentur. Quapropter, priusquam clarificaretur, rogavit Patrem non pro Apostolis tantum, sed et pro eis, qui credituri erant per verbum eorum in ipsum, ut omnes unum essent, sicut ipse Filius et Pater unum sunt. Quemadmodum igitur Apostolos, quos sibi de mundo elegerat, misit, sicut ipse missus erat a Patre: ita in Ecclesia sua Pastores et Doctores usque ad consummationem sæculi esse voluit. Ut vero Episcopatus ipse unus et indivisus esset, et per cohærentes sibi invicem sacerdotes credentium multitudo universa in fidei et communionis unitate conservaretur, beatum Petrum cæteris Apostolis præponens in ipso instituit perpetuum utriusque unitatis principium ac visibile fundamentum, super cujus fortitudinem æternum exstrueretur templum, et Ecclesiæ cœlo inferenda sublimitas in hujus fidei firmitate consurgeret. Et quoniam portæ inferi ad evertendam, si fieri posset, Ecclesiam contra ejus fundamentum divinitus positum majori in dies odio undique insurgunt; Nos itaque ad catholici gregis custodiam, incolumitatem, augmentum, sacro approbante Concilio, necessarium esse judicamus, doctrinam de institutione, perpetuitate, ac natura sacri Apostolici primatus, in quo totius Ecclesiæ vis ac soliditas consistit, cunctis fidelibus credendam et tenendam, secundum antiquam atque constantem universalis Ecclesiæ fidem, proponere, atque contrarios, dominico gregi adeo perniciosos errores proscribere et condemnare.

CAPUT I.

DE APOSTOLICI PRIMATUS IN BEATO PETRO INSTITUTIONE.

Docemus itaque et declaramus, juxta Evangelii testimonia primatum jurisdictionis in universam Dei Ecclesiam immediate et directe beato Petro Apostolo promissum atque collatum a Christo Domino fuisse. Ad unum enim Simonem, cui dixerat: Tu vocaberis Cephas, postquam ille suam confessionem edidit: Tu es Christus, Filius Dei vivi, locutus est Dominus: Beatus es Simon Bar-Jona: quia caro et sanguis non revelavit tibi, sed Pater meus, qui in cœlis est; et ego dico tibi, quia tu es Petrus, et super hanc petram ædificabo Ecclesiam meam, et portæ inferi non prævalebunt adversus eam: et tibi dabo claves regni cœlorum: et quodcumque ligaveris super terram, erit ligatum et in cœlis; et quodcumque solveris super terram, erit solutum et in cœlis. Atque uni Simoni Petro contulit Jesus post suam resurrectionem summi pastoris et rectoris jurisdictionem in totum suum ovile, dicens: Pasce agnos meos: Pasce oves meas. Huic tam manifestæ sacrarum Scripturarum doctrinæ, ut ab Ecclesia catholica semper intellecta est, aperte opponuntur pravæ eorum sententiæ, qui constitutam a Christo Domino in sua Ecclesia regiminis formam pervertentes negant, solum Petrum præ cæteris Apostolis, sive seorsum singulis sive omnibus simul, vero proprioque jurisdictionis

primatu fuisse a Christo instructum ; aut qui affirmant eumdem primatum non immediate, directeque ipsi beato Petro, sed Ecclesiæ, et per hanc illi ut ipsius Ecclesiæ ministro delatum fuisse.

Si quis igitur dixerit, beatum Petrum Apostolum a Christo Domino constitutum non esse Apostolorum omnium principem et totius Ecclesiæ militantis visibile caput ; vel eumdem honoris tantum, non autem veræ propriæque jurisdictionis primatum ab eodem Domino nostro Jesu Christo directe et immediate accepisse ; anathema sit.

CAPUT II.

DE PERPETUITATE PRIMATUS PETRI IN ROMANIS PONTIFICIBUS.

Quod autem in beato Apostolo Petro princeps pastorum et pastor magnus ovium Dominus Christus Jesus in perpetuam salutem ac perenne bonum Ecclesiæ instituit, id eodem auctore in Ecclesia, quæ fundata super petram ad finem sæculorum usque firma stabit, jugiter durare necesse est. Nulli enim dubium, imo sæculis omnibus notum est, quod sanctus beatissimusque Petrus, Apostolorum princeps et caput, fideique columna et Ecclesiæ catholicæ fundamentum, qui a Domino nostro Jesu Christo et Salvatore humani generis ac Redemptore claves regni accepit, ad hoc usque tempus et semper in suis successoribus, episcopis sanctæ Romanæ Sedis, ab ipso fundatæ, ejusque consecratæ sanguine, vivit et præsidet et judicium exercet. Unde quicumque in hac Cathedra Petro succedit, is secundum Christi ipsius institutionem primatum Petri in universam Ecclesiam obtinet. Manet ergo dispositio veritatis, et beatus Petrus in accepta fortitudine petræ perseverans suscepta Ecclesiæ gubernacula non reliquit. Hac de causa ad Romanam Ecclesiam propter potentiorem principalitatem necesse semper erat omnem convenire Ecclesiam, hoc est, eos, qui sunt undique fideles, ut in ea Sede, e qua venerandæ communionis jura in omnes dimanant, tamquam membra in capite consociata, in unam corporis compagem coalescerent.

Si quis ergo dixerit, non esse ex ipsius Christi Domini institutione seu jure divino, ut beatus Petrus in primatu super universam Ecclesiam habeat perpetuos successores ; aut Romanum Pontificem non esse beati Petri in eodem primatu successorem ; anathema sit.

CAPUT III.

DE VI ET RATIONE PRIMATUS ROMANI PONTIFICIS.

Quapropter apertis innixi sacrorum litterarum testimoniis et inhærentes tum Prædecessorum Nostrorum Romanorum Pontificum, tum Conciliorum generalium disertis, perspicuisque decretis, innovamus œcumenici Concilii Florentini definitionem, qua credendum ab omnibus Christi fidelibus est, sanctam Apostolicam Sedem, et Romanum Pontificem in universum orbem tenere primatum, et ipsum Pontificem Romanum successorem esse beati Petri principis Apostolorum, et verum Christi Vicarium, totiusque Ecclesiæ caput,

et omnium Christianorum patrem ac doctorem existere ; et ipsi in beato Petro pascendi, regendi, ac gubernandi universalem Ecclesiam a Domino nostro Jesu Christo plenam potestatem traditam esse ; quemadmodum etiam in gestis œcumenicorum Conciliorum et in sacris canonibus continetur.

Docemus proinde et declaramus, Ecclesiam Romanam disponente Domino super omnes alias ordinariæ potestatis obtinere principatum, et hanc Romani Pontificis jurisdictionis potestatem, quæ vere episcopalis est, immediatam esse : erga quam cujuscumque ritus et dignitatis, pastores atque fideles, tam seorsum singuli quam simul omnes, officio hierarchicæ subordinationis, veræque obedientiæ obstringuntur, non solum in rebus, quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimen Ecclesiæ, per totum orbem diffusæ, pertinent ; ita, ut custodita cum Romano Pontifice tam communionis, quam ejusdem fidei professionis unitate, Ecclesia Christi sit unus grex sub uno summo pastore. Hæc est Catholicæ veritatis doctrina, a qua deviare salva fide atque salute nemo potest.

Tantum autem abest, ut hæc Summi Pontificis potestas officiat ordinariæ illi episcopalis jurisdictionis potestati, qua Episcopi, qui positi a Spiritu Sancto in Apostolorum locum successerunt, tanquam veri Pastores assignatos sibi greges, singuli singulos, pascunt et regunt, ut eadem a supremo et universali Pastore asseratur, roboretur ac vindicetur, dicente sancto Gregorio Magno : Meus honor est honor universalis Ecclesiæ. Meus honor est fratrum meorum solidus vigor. Tum ego vere honoratus sum, cum singulis quibusque honor debitus non negatur.

Porro ex suprema illa Romani Pontificis potestate gubernandi universam Ecclesiam jus eidem esse consequitur, in hujus sui muneris exercitio libere communicandi cum pastoribus et gregibus totius Ecclesiæ, ut iidem ab ipso in via salutis doceri ac regi possint. Quare damnamus ac reprobamus illorum sententias, qui hanc supremi capitis cum pastoribus et gregibus communicationem licite impediri posse dicunt, aut eamdem reddunt sæculari potestati obnoxiam, ita ut contendant, quæ ab Apostolica Sede vel ejus auctoritate ad regimen Ecclesiæ constituuntur, vim ac valorem non habere, nisi potestatis sæcularis placito confirmentur.

Et quoniam divino Apostolici primatus jure Romanus Pontifex universæ Ecclesiæ præest, docemus etiam et declaramus, eum esse judicem supremum fidelium, et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius posse judicium recurri : Sedis vero Apostolicæ, cujus auctoritate major non est, judicium a nemine fore retractandum, neque cuiquam de ejus licere judicare judicio. Quare a recto veritatis tramite aberrant, qui affirmant, licere ab judiciis Romanorum Pontificum ad œcumenicum Concilium tamquam ad auctoritatem Romano Pontifice superiorem appellare.

Si quis itaque dixerit, Romanum Pontificem habere tantummodo officium inspectionis vel directionis, non autem plenam et supremam potestatem jurisdictionis in universam Ecclesiam, non

solum in rebus, quæ ad fidem et mores, sed etiam quæ ad disciplinam et regimen Ecclesiæ per totum orbem diffusæ pertinent; aut eum habere tantum potiores partes, non vero totam plenitudinem hujus supremæ potestatis; aut hanc ejus potestatem non esse ordinariam et immediatam sive in omnes ac singulas ecclesias sive in omnes et singulos pastores et fideles; anathema sit.

CAPUT IV.

DE ROMANI PONTIFICIS INFALLIBILI MAGISTERIO.

Ipso autem Apostolico primatu, quem Romanus Pontifex tanquam Petri principis Apostolorum successor in universam Ecclesiam obtinet, supremam quoque magisterii potestatem comprehendi, hæc Sancta Sedes semper tenuit, perpetuus Ecclesiæ usus comprobat, ipsaque œcumenica Concilia, ea imprimis, in quibus Oriens cum Occidente in fidei charitatisque unionem conveniebat, declaraverunt. Patres enim Concilii Constantinopolitani quarti, majorum vestigiis inhærendo, hanc solemnem ediderunt professionem: Prima salus est, rectæ fidei regulam custodire. Et quia non potest Domini nostri Jesu Christi prætermitti sententia dicentis: Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam, hæc, quæ dicta sunt, rerum probantur effectibus, quia in Sede Apostolica immaculata est semper catholica reservata religio, et sancta celebrata doctrina. Ab hujus ergo fide et doctrina separari minime cupientes, speramus, ut in una communione, quam Sedes Apostolica prædicat, esse mereamur, in qua est integra et vera Christianæ religionis soliditas. Approbante vero Lugdunensi Concilio secundo, Græci professi sunt: Sanctam Romanam Ecclesiam summum et plenum primatum et principatum super universam Ecclesiam catholicam obtinere, quem se ab ipso Domino in beato Petro Apostolorum principe sive vertice, cujus Romanus Pontifex est successor, cum potestatis plenitudine recepisse veraciter et humiliter recognoscit; et sicut præ cæteris tenetur fidei veritatem defendere, sic et, si quæ de fide subortæ fuerint quæstiones, suo debent judicio definiri. Florentinum denique concilium definivit: Pontificem Romanum, verum Christi Vicarium, totiusque Ecclesiæ caput et omnium Christianorum patrem ac doctorem existere; et ipsi in beato Petro pascendi, regendi, ac gubernandi universalem Ecclesiam a Domino nostro Jesu Christo plenam potestatem traditam esse.

Huic pastorali muneri ut satisfacerent, Prædecessores Nostri indefessam semper operam dederunt, ut salutaris Christi doctrina apud omnes terræ populos propagaretur, parique cura vigilarunt, ut, ubi recepta esset, sincera et pura conservaretur. Quocirca totius orbis Antistites, nunc singuli, nunc in Synodis congregati, longam Ecclesiarum consuetudinem et antiquæ regulæ formam sequentes, ea præsertim pericula, quæ in negotiis fidei emergebant, ad hanc Sedem Apostolicam retulerunt, ut ibi potissimum resarcirentur damna fidei, ubi fides non potest sentire defectum. Romani autem

Pontifices, prout temporum et rerum conditio suadebat, nunc convocatis œcumenicis Conciliis aut rogata Ecclesiæ per orbem dispersæ sententia, nunc per Synodos particulares, nunc aliis, quæ divina suppeditabat providentia, adhibitis auxiliis, ea tenenda definiverunt, quæ sacris Scripturis et apostolicis Traditionibus consentanea Deo adjutore cognoverant. Neque enim Petri successoribus Spiritus Sanctus promissus est, ut eo revelante novam doctrinam patefacerent, sed ut eo assistente traditam per Apostolos revelationem seu fidei depositum sancte custodirent et fideliter exponerent. Quorum quidem apostolicam doctrinam omnes venerabiles Patres amplexi et sancti Doctores orthodoxi venerati atque secuti sunt; plenissime scientes, hanc sancti Petri Sedem ab omni semper errore illibatam permanere, secundum Domini Salvatoris nostri divinam pollicitationem discipulorum suorum principi factum: Ego rogavi pro te, ut non deficiat fides tua, et tu aliquando conversus confirma fratres tuos.

Hoc igitur veritatis et fidei non deficientis charisma Petro ejusque in hac Cathedra successoribus divinitus collatum est, ut excelso suo munere in omnium salutem fungerentur, ut universus Christi grex per eos ab erroris venenosa esca aversus, cœlestis doctrinæ pabulo nutriretur, ut sublata schismatis occasione Ecclesia tota una conservaretur atque suo fundamento innixa firma adversus inferi portas consisteret.

At vero cum hac ipsa ætate, qua salutifera Apostolici muneris efficacia vel maxime requiritur, non pauci inveniantur, qui illius auctoritati obtrectant; necessarium omnino esse censemus, prærogativam, quam unigenitus Dei Filius cum summo pastorali officio conjungere dignatus est, solemniter asserere.

Itaque Nos traditioni a fidei Christianæ exordio perceptæ fideliter inhærendo, ad Dei Salvatoris nostri gloriam religionis Catholicæ exaltationem et Christianorum populorum salutem, sacro approbante Concilio, docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex Cathedra loquitur, id est, cum omnium Christianorum Pastoris et Doctoris munere fungens, pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiæ, irreformabiles esse.

Si quis autem huic Nostræ definitioni contradicere, quod Deus avertat, præsumpserit; Anathema Sit.

THE CONTINUOUS SENSE

OF THE

SPEECHES AND EPISTLES OF S. PAUL;

BEING THE APPENDIX TO THE BAMPTON LECTURES

OF 1870,

WITH METALEGOMENA, AND NOTES.

THE CONTINUOUS SENSE

OF THE

SPEECHES AND EPISTLES OF S. PAUL.

INTRODUCTION.

§ I.

The Literal and Spiritual senses of Holy Scripture.

§ I. Holy Scripture has been the special gift of God from age to age for the guidance and edification of His people, to whom He has made known by His Spirit its hidden wisdom, its manifold uses, its heavenly power. To the world also it has presented its solemn intelligible unfaltering warnings, 'whether men would hear or forbear.' Both as to its outward form and its inner significance the Divine volume stands apart, and is unlike all human literature.

The form and matter of Holy Scripture.

It has pleased God to preserve for the material of this Sacred Word the outlines of the early traditions and genealogies of the world; to use extracts from the history of one people, and the law which He gave them; to take psalms and songs and proverbs which had historical place in human life of old; and further, to inspire one nation's prophets, while speaking of the national prospects and hopes, with words reaching far beyond their own thoughts. By the Bible thus gradually given and marvellously preserved He Divinely teaches to all time, how the life of faith has been lived and must be lived by the righteous.

Its primary aspect.

But the Book which He thus condescends to seal Divinely for our perpetual use, is found, when we come to its pages, to have a natural structure of its own which no one can deny. Thus the language, the archæology, the textual sense, the

§ I. representations of truth for human apprehension, all call for careful attention and examination. No part of Scripture can ever without irreverence be treated by us irrationally, or indeed without the most truthful and thoughtful use of all our powers. If it be but a genealogy, we must think as we read it, that it has consistency and dependence—that is, that it is true. If it be a psalm, it will be right to suppose for it an individual purpose, a meaning, a structure. If it assert itself as history, we must think that it has a real place in the life of mankind. If it appear as an epistle connected with persons and events, we shall not err in attributing to it some object intelligible to those who, at the time, received it.

The Divine use of human materials.

Without question the natural sense of each portion of Scripture is as imperative, as the natural signification of each sentence as a sentence, and each word as a word. The Divine wonder of the whole is that God has been pleased thus to take documents so various, and words so undefined, and make them the vehicles of His sure truth. Must we not say of this, as of the gift to the apostles, 'we have the treasure in earthen vessels, that the excellency of the power may be of God and not of us'?

If we are not on our guard, indeed, we may easily exaggerate and mis-state the importance of the natural and exegetical (and often difficult) reading of Scripture as a whole: for the Divine word is for all men who can have access to it; and this frequently implies in the nature of the case a fragmentary use of it, such as no human book would at all bear. Just as one evangelist tells us that the portion which he had written had a sufficiency in itself; so many an isolated passage may be, to some who read it, gifted by the Divine Spirit with moral life and power. If we open any part of the Ordinary Gloss, in the Pentateuch, the Psalms, or the Prophets, we thus see how saintly men have everywhere found 'doctrine, reproof, correction, and instruction in righteousness.' But then we must remember that 'spiritual things are spiritually discerned.' They only who have the 'mind of

How Scripture is given for all men.

S. John xx. 31.

§ I.

the Spirit' can thus read to profit; and the many must follow them, otherwise they will but 'wrest Scripture;' not having its natural sense which requires much attention and care, and missing its spiritual meaning by departing from the communion of the saints. 2 *S. Peter* iii. 16.

How the natural and spiritual meanings illustrate each other.

Not unfrequently the two lines of meaning, the spiritual and the natural, are parallel and illustrate each other. Every one for example who has read, in S. Jerome, first the literal and then the spiritual interpretation of a Hebrew prophet, must have felt this. It is also apparent that the ascertainment of the natural and primary sense must check secondary interpretations when erroneous, by depriving them of all ground for authority.

Object of the present 'continuous sense' of S. Paul.

It is the object of the following pages to attempt in some degree to do for S. Paul that which S. Jerome did for Isaiah and other prophets; and render the apostle's literal meaning, throughout, in the idiom if possible of our own times. Not without a deep sense of the difficulty as well as the importance of the task, is this now undertaken. It may seem to many persons to be scarcely consistent with reverence to transfer into common words the stately sentences of so large a part of our New Testament: but every student of Scripture is aware that the phraseology of the English version of S. Paul has been so identified with teaching wholly foreign to the mind of the apostle, that, if we would really understand his meaning as a whole, we are all in our own way obliged to transpose his sentences from that which has become a dialect into the more usual language of human life.

§ II. The plan however, as well as the object, of the following pages may here need explanation.

Aiming to substitute ideas for mere words, in a part of Holy Scripture where our English words have often been disastrously perverted, we may excite in some the fear that the verbal inspiration of that which has been given by the Holy Spirit may be interfered with. Yet no one seriously

§ II. *The inspiration of Scripture is not interfered with.*

maintains among us the infallibility of translations. If, when the true scope of any passage is known, it becomes easier at once to use aright its original words, the present ascertainment of the real sense of S. Paul will assist and cannot impede a true appreciation of his language.

Nor its spiritual reading.

Nor ought there to be any fear that the mystical, spiritual, and devotional uses will be in any way diminished to those who plainly understand any Scripture. The fathers of the Church while interpreting in various ways have not, like the Jewish Midrash, denied the fixed historical meaning. The philosophy of spiritual interpretation seems to be simply this; that the heavenly Truth itself lives in the heart of the saints, by the grace of the Holy Spirit; the letter of Scripture, as God has ordered it, infolding truth within itself, the saints read this 'through the veil.' To know the letter with certainty will bring however this further relief to faithful hearts; they will be delivered from much vexatious Scripture-quoting 'which is not Scripture,' and so be left to undisturbed meditations on Divine things, as led by the Spirit.

Objections to the plan of 'continuous sense,' to be considered.

But it may still be anxiously and naturally enquired by some, whether the end now proposed may not be sufficiently attained without adopting a method which to many will appear to give a secular air to Holy Scripture? whether we cannot secure the sense without re-casting those sentences of St. Paul to which our ear is so accustomed? Could it not be effected by giving a purer text and closer translation, or, at most, by a remoulding of some phrases? This needs a reply.

No Re-translation could effect the object desired.

First, then, to any who are acquainted with our sacred literature, it seems impossible to hope for future discoveries, or *quoad hoc* any more exact scholarship, which might affect in a material or noticeable degree the Text of the New Testament. Let any one look at what has been done, from the *Critici Sacri* (especially Grotius) and Bengel, down to the critics of our own day, represented in such works as the

Bishop of Lincoln's, and the Bishop of Gloucester's, or those of the Dean of Westminster, the Master of the Temple, the Regius Professor of Greek, Professor Lightfoot, and others: and he cannot be sanguine either as to much further elucidation of the Text itself, or exacter English rendering of the words. § II.

To speak plainly, there is really little place in any respect for new translation. For pious uses, the present has been commonly sufficient; for further historical significance, all mere word-rendering seems to have become hopeless; the evil to be remedied being so wide and so deeply seated. It is even humiliating to state our case. We possess the authentic words of St. Paul, we know their grammatical force, and we cannot agree as to his sense. Every one feels how eminently unsatisfactory this is. It is depressing to the theologian and a scoff for the infidel, to see different sects go on quoting verses, for or against supposed dogmas, without any hope of a conclusion. The method itself must be changed, if any certainty is to be reached.

And to remain in our present position is not creditable.

And let us ask, whether it was ever quite reasonable to suppose that mere word-for-word translation of epistles—separate documents written 1800 years ago—could make the generality understand or feel what the writer of them wished to convey? The truth is, that it would often be nearly useless, unless accompanied by some tradition. Would people in this age and country, by a word-for-word rendering, get the original spirit and sense of any writing of remote days? And what if a hundred of the words and phrases of any such work had been appropriated by various ardent parties, and been the recognized bulwarks of cherished opinions? And what, still further, if the original to be verbally construed were that of an inspired oriental, with which the nineteenth century in England was expected to sympathize? Surely 'word-for-word,' in its very exactness, would be then at times as misleading as the work of a mere copyist of some unknown ancient characters, who should give with precision every flourish of a letter, or the mark of every erasure, or after-touch.

Inadequacy of word-for-word rendering.

§ II.

But it may perhaps be suggested, that the object, i. e. the better ascertaining the meaning of what S. Paul wrote, might at all events be attained by paraphrase; following the method of the careful Locke, or the wise Hammond, or the pious Shuttleworth, or others of our own country now living, which are very valuable; but we are met by the fact, that paraphrases, notwithstanding their excellence, have not attained the object. Perhaps it is that some of them have been apt to expand the words and syllables of a condensed original, so as not only to dilute but even lose the meaning; or some have given a tone to the writer, alien altogether from his intention. Sometimes indeed a paraphrase has been found to intensify all the faults of the worst word-spelling of the unlettered reader; and thus, when it was the subject-matter itself that needed to be taken out of the hands of the 'Chinese intellect' (as the late Bishop of Worcester said), we have found it clutched the more closely, by such unwise exposition.

Ordinary Paraphrase does not attain our object.

There are paraphrases, indeed, which approach in some passages to all that could be wished; but the best are very limited, like the Dean of Westminster's most useful book on the Corinthian Epistles; while others expound at large. No doubt many a gloss on Scripture, like many a sermon, is highly edifying; but for the sense itself, such paraphrase would always perhaps be liable to be extremely misleading, as it might depend so greatly on the opinions of the paraphrast. Some portions would become unconsciously as prominent as the details of a photograph in bad focus, the main features destroyed and the whole perspective distorted; other parts losing all outline by the glare thrown on them. Even in its best condition, paraphrase aims at something more than continuous sense: it is a semi-comment which would explain every part of every sentence however incidental. Now in the effort to secure the mere sense, though we must often be obliged by the subject-matter to keep close to our author; yet as a rule we should prefer to omit every word or phrase that can be omitted, in order to go straight to the point, and disregard all

It may be edifying; but is not the continuous sense.

that does not bear indispensably on the purpose of a sentence. We should seek to avoid emphasizing minutiæ, and using any expression that had become technical, or if it may be so said, *secundæ intentionis*. It would surely be well also to desert worn grooves of language, tempting the mind to glide on without thought; and to vary expressions which, through indolence, misuse, or fanaticism, we know have substituted a quaint terminology for what was but idiomatic common sense. One result of this method which in the present case most strikingly appears is the entire absence it discovers of subjects which have been supposed to occupy the Pauline Epistles, and for which arguments and controversies have abounded. § II.

Locke's rule, which he described as 'making the Apostle the interpreter of himself,' would give a paraphrase useful perhaps to those who first understood the language and method of the Apostle in any one place; but if adopted for any who had inherited artificial meanings of 'key-passages' of the Epistles, as they deemed them, such a rule might simply stereotype mistakes once made: nor would the best-meant balancing of one place with another be a security against this. Every one knows that there are vernacular uses of certain passages which almost infallibly make some of the crudest forms of thought pass for respectable. *Former Paraphrases useful, in certain cases.*

It is safer, then, in tracing the continuous sense of a writer who has been so treated as S. Paul, positively to avoid translating bare words; when we can otherwise give the current of the meaning. Above all, it is absolutely essential for understanding S. Paul, that his career should be contemplated as a whole, his mission as a whole, and so his object, as consistent throughout, be dealt with as one.

But any attempt to attain this must of course speak for itself: and it may win forbearance for the present effort, if we ask the reader of S. Paul's Epistles in English, with all our present popular helps, to note for himself the numerous passages to which he now attaches no meaning, or a very hard one. Having so done, let him afterwards examine them *To whom the present attempt addresses itself.*

§ II. in the present pages, simply to ascertain whether, imperfectly as they are executed, they do or do not furnish an easy and continuous sense, greatly guaranteed by internal congruity and harmony.

Indeed it is to the thoughtful reader of Scripture alone that appeal can be made. They who will give continuous thought to it, will know the difficulties, and see at least that all have been faced; they can be the only judges. Countless minute objections might easily be raised on every page; but it would seem incredible that the course of the writer's thoughts should cohere as they do as a whole, if the main thread of meaning had not been firmly held throughout.

It may be observed for the assistance of the reader, that the Greek words occasionally inserted in the margin are intended either to be suggestive of some ideal connexion, or to refer to some collateral sense, or equivalent, or to justify some turn of thought in the text. They must not be taken as verbally corresponding with the version given. They are rather allusions, which it is hoped will generally explain themselves. Words on which the course of thought is depending are thus projected, to secure the attention of those who are studying the whole. The Vatican MS. has been generally followed; but not without carefully consulting the chief of the texts in use, and especially the 'Sinaitic' and the Augiensis; and every writer within reach, ancient or modern. Every word of the Textus Receptus has been noted with care, and every *Varia Lectio* of value.

What MSS. are followed,

One remark of importance should also here be added. When once attention is drawn to the fact, it is surprising to find how many words, phrases, allusions, and thoughts in S. Paul's Epistles recall what we know of the teaching of our Divine Master in the Gospels[1]. And yet at that time the Gospels were unwritten. It gives us then a vivid view

[1] And especially in the Gospel of S. Luke, he being his companion so long.

§ II.

of the work of the Holy Spirit in 'bringing His words to remembrance,' to find how all those who were gifted in the primitive Church appeared to respond at once to any appeal to a 'faithful saying,' a 'commandment of the Lord Jesus,' or an allusion introduced merely by 'know ye not?' which seems always of this kind. S. Paul himself must have been, as he intimates, directly instructed in the Spirit as to these 'words of the Lord Jesus;' and much he might also hear continually from S. Luke and others. 'Ye are Christ's Gospel; it is written in your hearts and memories, known and read of all,' would seem to be no unapt description of the first generation of believers.

Any such recallings of the memoriter Gospels of the first age are printed in these pages in small capitals, whenever noticed; though doubtless there are many unnoticed.

and what explanations are given.

Between the Epistles of S. Paul, there are also placed historical connexions, or 'Prefaces,' explaining the circumstances of each document (after the manner of the explanatory lines between the Letters of S. Augustin). Such passages are sometimes necessary, always important, for the right interpretation of what follows.

CHRONOLOGY OF S. PAUL'S HISTORY

FROM

HIS CONVERSION TO HIS DEATH.

	A. D.
Saul was a youth, *νεανίας*, at S. Stephen's martyrdom.	30
The Emperor Tiberius died March 16th, A.D. 37.	
Pontius Pilate was banished, and died just before Tiberius.	
Herod Antipas was banished, and soon perished.	
Caligula became Emperor.	37
The High Priest had temporary power in Jerusalem, &c.	
Saul, at this epoch, had letters to Damascus; and was converted.	

Reign of Caligula, from A.D. 37 *to January* 24, A.D. 41.

Saul remained at Damascus, and the neighbouring Arabia, above three years after his conversion; and then for a fortnight went to Jerusalem (I).	38 39 end of 40

Reign of Claudius, from January A.D. 41 *to October* A.D. 54.

Saul went from Jerusalem to Tarsus in Cilicia, both Jerusalem and Damascus being unsafe for him (*Acts* ix. 24–30).	41
Saul remained in Tarsus and Cilicia (*Gal.* i. 21) working alone till Barnabas brought him to Antioch (*Acts* xi. 26).	42 43 44
Saul stayed more than a year at Antioch: was called Paul, and the disciples were called Christians. Herod Agrippa died.	44
There was a famine in Judæa: and Paul visited Jerusalem (II) with alms.	

	A. D.
Paul was sent on a mission into Asia (from Antioch, with Barnabas); this mission lasted till the year of the Apostles' meeting at Jerusalem, which was 'fourteen years after' the conversion of Saul in A.D. 37.	46 47 48 50
Paul went to Jerusalem (III) and returned to Antioch after the Council.	51
Paul went from Antioch over his former mission-ground with Silas, but was directed very soon to Macedonia: founded a Church at Thessalonica, &c.: was obliged to go to Athens, and Corinth.	52
Paul remained at Corinth, wrote twice to the *Thessalonians* (A.D. 53 *fin.*?), and continued more than two years at the isthmus (A.D. 54).	53 54
In the October of that year, Claudius was poisoned; and Paul left Corinth.	

Reign of Nero, from October A.D. 54 *to June* A.D. 68.

Paul spent the year following his departure from Corinth in a visit to Jerusalem (IV), Antioch, and his Asiatic Churches.	55 56
Paul went to Ephesus in the course of this year, and remained there principally for three years, having the 'care of all the Churches,' both in Asia and in the islands from Cyprus to Crete. He wrote to *Corinth* in A.D. 57.	57 58
Paul left Ephesus: went to Macedonia. Wrote to *Timothy* (I): was joined by Titus and Timothy. Wrote to *Corinth* (II) from Macedonia: went to Corinth the second time. Wrote to *Rome:* left Titus behind him: sent Timothy on to Asia: followed him (*viâ* Macedonia): left Timothy at Ephesus, and proceeded to Cæsarea and Jerusalem (V). From Cæsarea he wrote to *Titus*.	58 59
Paul was apprehended at Jerusalem, and imprisoned two years at Cæsarea—till the coming of Festus. He wrote to the *Galatians* here (A.D. 59 or 60).	60 61

	A. D.
Paul was sent prisoner to Rome: was wrecked:—arrived, and was well treated. He wrote to *Timothy* to come to him (II). He wrote to the *Ephesians*. Timothy arrived. He wrote to the *Colossians, Philemon*, and the *Philippians:* and was in custody two years.	62 63 64
Paul was free at Rome: probably went elsewhere, and returned. Timothy had been also imprisoned (?). Paul wrote the Epistle to the *Hebrews*. Timothy was set free. Paul was martyred.	67-8

A TABLE of the Presidents of Syria; the Governors of Judæa; the High Priests; and the Heads of the Sanhedrim; from the Death of Herod the Great to the Fall of Jerusalem:—the Lifetime of S. Paul.

Emperors.	Presidents of Syria. A.D.	Governors of Judæa. A.D.	High Priests. A.D.	Heads of Sanhedrim. A.D.	S. Paul's Life.
Augustus	P. Quinctilius Varus (*previously*).	Archelaus (*previously*),	Jozarus ben Simon (*previously*).	R. Hillel (*previ-*	(*Approximate* A.D.
to	M. Lollius 1–3	and 1–6	Eleazar 1	*ously*), and 1–13	*dates.*)
A.D. 14.	C. Marcius Censorinus . . 3		Jesus ben Sie . . . . ,,		
	L. Volusius Saturninus . . 4	Coponius 6	Jozarus (second time) . 6	,,	Born at Tarsus 8
	P. Sulpicius Quirinius . . . 11	M. Ambivius ,,	Ananus 11	,,	
	Q. Cæcilius Creticus Silanus 11–17	Annius Rufus . . . 14	Ishmael ben Phabi . . 15	R. Simeon ben	
Tiberius	Cn. Calpurnius Piso . . . 17–19		Eleazar ben Ananas	Hillel . . . 13	
to			(second time) . . . ,,	14	
A.D. 37.	Cn. Sent. Saturninus . . . 19	Valerius Gratus . . 15–26			Taught by
	Œlius Lamia 20–22				Gamaliel . . 18
	Pomponius Flaccus . . . 22–23		Simon ben Kamith . . ,,	,,	At S. Stephen's
	Vacancy . . . 33–35	Pontius Pilate . . . 26–36	Caiaphas (called Joseph) 26	R. Gamaliel . . 32	Martyrdom . 30
	L. Vitellius 35–39	Marcellus 36	Jonathan ben Ananas . 35	,,	Conversion . . 37
Caligula	P. Petronius . . . . . (Syria	& Judæa) 39–42	Theophilus, his brother		In Arabia, to . 41
to			(Acts ix. 1) . . . 39	,,	At Tarsus, to . 43
A.D. 41.	C. Vibius Marsius 42–44	H. Agrippa 41–44	Simon Cantheras . . . 41	,,	Antioch . . 44
Claudius	C. Cassius Longinus . . . 45–50	Cuspius Fadus . . . 44–47	Matthias ben Ananus . ,,	,,	Asia Minor . 50
to			Elioneus ben Cantheras ,,	,,	
A.D. 54.			Joseph ben Camei . . 47	,,	At Council of
		Tiberius Alexander . 48			Jerusalem . 51
	C. V. Quadratus 50–60	Ventidius Cumanus . 49–52	Ananias ben Nebedeus 50	,,	Thessalonica . 52
		Ant. Felix 60	Jonathan (slain by Felix) ,,	R. Simon ben	
			Ismael . . . . . ,,	Gamaliel . . 53	Corinth, to . 54
			Joseph . . . . . ,,	,,	Ephesus, to . 57
Nero to	Domitius Corbulo (C. Itius,	Porcius Festus . . . 61	Ananus (Acts xxiii.) . . 61	,,	Jerusalem . . 59
A.D. 68.	A.D. 63) 61–65				Cæsarea, to . 61
		Albinus 62	Jesus Damneus . . . . ,,	,,	Rome . . . 64
	Cestius Gallus 65–66	Gessius Florus . . . 64–66	Jesus ben Gamaliel . . ,,	,,	
			Matthias ben Theophilus . ,,	69	Martyrdom . 68
	C. Licius Mucianus . . . 66–69	Vespasianus (*The War*).	Phannias ben Samuel . . ,,	(R. Johanan?) . 70	

THE FIRST SPEECH OF S. PAUL. A.D. 46.

Preface.

THE only part of the teaching of S. Paul which has come down to us, previous to his entering on his European mission, is found in the short address which he made in the synagogue at Antioch in Pisidia.

Great as his labours had been, extending in connection with those of Barnabas[a] *from Antioch in Syria to the interior of Asia Minor, one speech is the only relic that remains of the great Apostle's manner and matter, in this work for his Divine Master. He left Churches in many of the regions that he traversed, (and these were, as he once expressed it, his 'epistles known and read of all men'), but no writings of that mission have survived. It is with much interest, then, that we examine the single example that we have of his way of putting the Gospel at first before the Jews, to whom for a time he principally would have access.*

[a] And previously in 'Syria and Cilicia,' (*Gal.* i. 21); and possibly in Galatia before Barnabas joined him.

The speech is addressed to a Jewish community[b] *surrounded by heathen. His friend Barnabas was with him*[c], *continuing to be his companion till after the Council of Jerusalem; when Barnabas somewhat inclined to Judaize*[d], *and in that respect adhered to Peter and to John Mark.*

[b] *Acts* xiii. 13.
[c] *Acts* xv. 36–38.
[d] *Gal.* ii. 13.

The Continuous Sense of S. Paul's First Recorded Speech.

(Acts xiii. *To the Jews; Pisidia.*)

ver.
16 Hebrews and Proselytes, I ask you to listen to me now:—

I need not at any length remind you how God chose our
19 ancestors, trained them[e] in Egypt and in the desert, and finally

[e] ἐτροποφόρησε.

placed them in Canaan. You remember that He ruled them 20
by Judges 450 years, and then by Saul and by David,
intending through David's family to work out distinct pur- 22
[a] θελήματα. poses [a] of His own. I desire solemnly to show you that those 23
purposes are accomplished in Jesus of Nazareth.

John, the prophet of the Jordan whom we all recognize, 24
most distinctly gave witness before the people to this Jesus as
the Saviour of our nation. Our national leaders in Jerusalem 27
I admit did not acknowledge Him. Misreading even our own
prophets, they unconsciously fulfilled their predictions in every-
thing. You know that they asked Pilate to condemn Jesus, 28
though He was confessed to be morally blameless. They 29
crucified and buried Him, never imagining that He would
return to life; as we affirm that He has done. We declare to 30
you the fact not to be gainsaid, that God has raised this
Jesus from the dead; and that He was seen by those who 31
knew Him in Galilee.

[b] *Ps.* ii. 7. We allege further, that in all this there is a fulfilment [b] of 32
intimations Divinely given us in the book of Psalms as to the
great monarch, a second 'David,' the king whom we all were
taught to expect. Especially this—that His soul would depart 34
to hades, and yet would not remain there; and that His body
would be consigned to the grave, but not be allowed to cor-
rupt in it. This could not apply to David the son of Jesse, 36
nor to any of his race until now. They died, and did not
return from the grave. But Jesus, Who is Son of David, died
and has returned, not having known corruption.

Listen, I beseech you, to this sacred announcement. The 38
sins of our people which have brought such trouble on us
may now be done away, through Him. Every one who
believes in Him may be henceforth cleared of guilt from
which Moses' law never cleanses any of us. Take good 40
care, then, that you are not ruined, like our forefathers
in the time of Habakkuk, by not believing the message
of our God.

On the ultimate rejection of S. Paul's teaching by the Pisidian Synagogue, he went to them on the following Sabbath, and added:

46 I have done my appointed duty in laying this Divine message first of all before you as God's special people. Since you reject it, the loss is your own. I now shall bear the
47 message to the Gentiles. Our own Scriptures justify this, since they teach us that Messiah is 'God's salvation to the ends of the earth.' If the Hebrews practically judge themselves undeserving [a] of the life to come, all men who are ready [b] for it may be invited to it.

[a] οὐκ ἀξίους.
[b] τεταγμένοι.

The Apostle laboured in Asia Minor and Syria, for some time after this, both among Jews and Gentiles; until he was directed to pass into Europe.

THE SECOND SPEECH OF S. PAUL. A.D. 52.

Preface.

S. PAUL'S mission to Europe was occasioned by a vision [c] *which he had at Troas of a man of Macedonia beckoning to him to come to his help. He regarded it as a clear Divine intimation; and went at once to the opposite coast, landing at Neapolis the port of Philippi. He met with so much opposition from the population of Philippi* [d], *that without consolidating his work there he moved on to Thessalonica. In that important city he founded the first European Church of the Gentiles* [e], *when the Synagogue had rejected him. His success, however, intensified the Jewish opposition, and the Apostle having taken the best measures to secure the permanence of his Thessalonian work, proceeded to another mission in the not distant Berœa* [f]. *His next point after this was Athens* [g], *where he addressed the people and the philosophers at Areopagus. These then are the Apostle's first known words of public teaching in Europe; his first instructions at Philippi, Thessalonica, and Berœa being unrecorded.*

[c] *Acts* xvi. 9–11.
[d] *Acts* xvi. 16–39.
[e] *Acts* xvii. 4, 5.
[f] *Acts* xvii. 10.
[g] *Acts* xvii. 15, 22–31.

The Continuous Sense of S. Paul's Second Recorded Speech.

(Acts xvii. *To the Gentiles; Athens.*)

Men of Athens, As I look around me here, I cannot but observe your readiness in Religion [a], if not in virtue. So willing are you in some way to own the Superior Powers, that I see among you an altar even to a 'God Unknown,' as if you feared to omit any [1]. Let me speak to you of Him, the God Whom you say you know not. 22 23

God the Maker of the universe, and Lord therefore of heaven and earth, can need no fabric to dwell in, and no service of material things, being Himself the Giver of life and breath to all. To Him the human family is all one [b], though He disposes according to His Divine plan the order of events among them, having His own arrangements as to men's civilization, with a view to their ultimate knowledge of Him Whom they so often feel after in their imperfect Religions. In truth He is ever near; and we live and move and exist in Him, and are (as your Stoic poets [c] have said) 'His offspring.' If so, how can God be like a golden or wooden idol [d]? I tell you to look at all this idol-worship as a thing of the past, pertaining to days of ignorance, long borne with by God [e] but from which He now summons men to turn and repent. He has appointed a Day for calling us all to account; and according to His Divine plan, Jesus is to be the universal Judge. Of this you need stand in no doubt; for this Jesus Who was put to death in Jerusalem is already raised from the dead. 24 25 26 27 28 29 30 31

[a] δεισιδαιμονεστέρους.

[b] ἐξ ἑνὸς αἵματος.

[c] Cleanthes, and Aratus a native of Tarsus.

[d] (Seneca and other Stoics ask similar questions.)

[e] *Acts* xiv. 16.

(*See also* Acts xiv. 15–17 *for a portion of some brief address of the same kind to the heathen population of Lycaonia.*)

[1] See Note A.

THE FIRST AND SECOND EPISTLES TO THESSALONIANS.

A.D. 52, 53.

Preface.

THE Apostle's speech at Athens seems to have ended abruptly, and he continued there a very short time, and went forward speedily to Corinth. Circumstances arose to hinder his carrying out his plan of returning, as he had intended[a], *to complete the work he had recently begun at Thessalonica. He had good accounts of the progress and steadfastness of the converts there; and the supernatural gifts of the Spirit remained among them. Gallio, the brother-in-law of Seneca, was the Roman Governor of Achaia when Corinth was visited by S. Paul, and the Church formed there.*

[a] 1 *Thess.* ii. 17.

Two Epistles were written to the Thessalonians from this place by the Apostle, soon after his arrival: a few months may have intervened between the two.

The First Epistle to Thessalonians.

From Corinth.

(*The Continuous Sense.*)

1 1 Paul[b], to the Church of Thessalonians in God the Father of us all and Jesus Christ our Lord; Grace and Peace.

2 I thank God in my prayers whenever I think of you, re-
3 calling as I do the vigour of your faith, the readiness of your kindness, and the patience of your waiting for the promised coming of our Lord.

4 Fitly were you chosen[c] by God, when my steps were directed to Macedonia by the vision[d]; my preaching being practically received at once by you[e],—accompanied as it was by a power[f]

[b] (Silvanus and Timothy being with him.)

[c] τὴν ἐκλογήν.

[1] *Cor.* i. 26, τὴν κλῆσιν ὑμῶν.

[d] *Acts* xvi. 9.

[e] *Acts* xvii. 4.

[f] i.e. apostolical.

and grace[a] of the Holy Spirit, producing in you undoubting 5
confidence[b].

You know well also[c] my whole bearing, among you and for
you[d], and you became imitators of me and of Christ, (both in 6
outward trouble, I may say, and in spiritual joy), so as to be 7
patterns to all believers in Macedonia and Achaia. And in- 8
deed not only in your own country but everywhere, your con-
version to the knowledge of the true God is so well known, that
I have no need to speak of my work. Everybody, in fact[e], is 9
saying how successful the mission was when I came to you, and
how you turned from idols to the living God, and to the faith
and expectation of Jesus Whom He raised from the dead, and 10
Who is our Deliverer[f] from the Divine wrath[g] now specially
to visit His Jewish rejecters.

You well remember the circumstances of my coming to you, 2
after all that I went through at Philippi: I shrank not from the 1
oppositions which were to be encountered, nor did I allure any 2
of you to the Gospel by artifice, or, I trust, by any unworthy or 3
stealthy means. My mission was Divine, and I performed it 4
as in God's sight. You are my witnesses that there was no 5
subtilty and no self-seeking, as God also knows; nor was there 6
any anxiety for your favours, though I might as an Apostle
have made myself so felt[h] among you: but instead of that, 7
I think I was rather like a nurse with her children, risking 8
as you know even my life[i] through the love I had for you.
You remember too that I worked honestly for my living, [as 9
I am doing here in Corinth][k], so as not while preaching
to burden[l] any one. I may call both you and God to witness, 10
(whatever the Jews of the synagogue may say), that all I
did was upright. I wished to be as a father to you, showing 11
you how to be, as indeed you strive to be, worthy of your 12
calling. And this is what I mean in saying that I am 13
thankful whenever I think of you; it is because I see that
my preaching is working practically as a Divine power[m],
which you know it is.

Then, further, you are imitating Christ's Churches in Judæa, 14

[a] 1 *Cor.* ii. 4, δύναμις.
[b] ἐν πληροφορίᾳ πολλῇ.
[c] καθὼς οἴδατε οἷοι ἐγενήθημεν.
[d] Comp. ἐν ὑμῖν, δι' ὑμᾶς, with ἐξ ἀνθρώπων, ὑπὲρ ἀνθρώπων, Heb. v. 1.
[e] γάρ, 'in fact' (explanative).
[f] τὸν Ῥυόμενον ἡμᾶς.
[g] See ch. ii. 16; *S. Matt.* iii. 7, ὀργή.
[h] ἐν βάρει εἶναι. 2 *Cor.* xi. 9, ἐν παντὶ ἀβαρῆ.
[i] *Acts* xvii. 5, 13.
[k] *Acts* xviii. 3.
[l] μὴ ἐπιβαρῆσαι. 2 *Cor.* ii. 5; xii. 16; 2 *Thess.* iii. 8.
[m] ch. i. 3, 5.

who endure the same persecutions from their countrymen as
15 you do from yours. The Jews put to death our Lord Himself,
AND THEIR OWN PROPHETS; they have pursued me; they
displease God, and are in enmity with all men: and in op-
16 posing my preaching to the Gentiles, they are, as our Lord
said, FILLING UP THE MEASURE OF THEIR FATHERS [a], so that THE
WRATH ON THIS PEOPLE is coming to the uttermost.

17 I left you [b], I know, very suddenly, on which account I am
18 all the more desirous of returning, and I have endeavoured
to come more than once, but the persecutions have deterred
19 me. (Who indeed are so great a joy to me as you, my first
20 converts in Europe? You will be my glory at the coming
3 of the Lord.) And as I could no longer bear the suspense,
1 I sent Timothy, (whom I had previously directed to come to
2 me at Athens [c], though now I reversed the order), to sustain
3 your courage under persecutions, and remind you that you
must not be surprised at these things; for that they really
4 are our lot, as I distinctly told you in Thessalonica, before all
5 came to pass. I was then in anxiety, lest in some degree my
6 work among you should be undone [d]. But now that Timothy
has met me here in Corinth, and informed me of your firm-
ness and of your remembrance of all I taught, and of your
7 wishing to see me again as much as I wish to see you, I am
8 truly comforted. Your stability is a kind of life to me; and
9 I cannot sufficiently express my thankful joy, and renew my
10 prayers that the way may be made plain for my return to
11 you, to complete your instruction in the truth. God hasten
12 it—and may you, meanwhile, increase in mutual love [e] and
steadfastness, as I myself surely increase in affection to you;
13 that so growing in holiness you may be ready for the Lord,
whenever He may COME, WITH HIS HOLY ANGELS [f], as He told us.

4 It only remains that I here sacredly beseech you, by the
1 Lord Jesus, that as you know from me how (according to
our Lord's words) to PLEASE GOD [g], so you would persevere in
2 doing it. I say, you know my teaching in Christ. SANCTI-
3 FICATION [h] FROM THE WORLD — abstaining from fornication,

[a] *S. Matt.* v. 12; xxiii. 32–38; *Acts* vii 52; xvii. 13.
'Adversus omnes alios.'—*Tacit.* v. 5.
[b] ch. i. 10, ὀργή. *S. Luke* xxi. 23; *S. Matt.* iii. 7.
[c] *Acts* xvii. 10.
[d] *Acts* xvii. 15.
[d] ch. ii. 1.
[e] See ch. iv. 9.
[f] *2 Thess.* i. 7; *S. Matt.* xxv. 31.
[g] *S. John* viii. 29; *Rom.* viii. 8.
[h] *S. John* xvii. 15–19.

(according to the Apostolic decree in the Churches[a] of Judæa), and conjugal chastity[b], the opposite of the lustfulness of Gentiles ignorant of the true God[c]—this is God's will for you. There must be no mutual injuries in this respect; for, as I have told you, God will surely avenge such[d] matters. God has called us to purity, and given us His Spirit of holiness. To set aside this is to set aside His work, not mine.

As to the Brotherhood[e] among yourselves, (since you are a community apart from the synagogue), I need say nothing. God has taught you this order of mutual love in Christ; and indeed you include in it all the brethren in Macedonia[f]. I can but say, go on. And be quiet about it: mind your own affairs, and be industrious[g], as I taught before, that you may be respected, and also above want.

I must not forget to add one word about some of the brethren among you who are dead; for you must not give way to sorrow, as if their hope in Christ were lost. Our Lord was once dead but He is living now; and by Him our departed brethren will be brought back when He comes. I say to you in His name, that we who are alive when He comes shall have no precedence of those who have slept,—that He will SEND HIS ANGELS[h] TO GATHER HIS ELECT FROM THE FOUR WINDS, and we shall meet them and meet Him, THAT WHERE[i] HE IS WE MAY BE for ever. Let this then solace you now. But as to the exact time when it shall be, I cannot speak. The Lord has told us that that Day cometh 'LIKE[k] A THIEF IN THE NIGHT,' and like THE HOUR OF A WOMAN IN HER TRAVAIL[l] inevitable at last. Not that you are in entire ignorance about it, for, as Christ says, you are[m] CHILDREN OF THE LIGHT, and must not morally sleep as the world does, but be watchful and self-possessed. CHILDREN OF THE DAY must never be slumberers, or voluptuous; but clothed with faith and love and the hope of the [n]COMING OF THE LORD; for God intends us not to be overwhelmed in the approaching judgment, but to be then saved by Christ. He died for

[a] See ch. ii. 14; *Acts* xv. 20.
[b] τιμῇ, and 1 *S. Pet.* iii. 7.
[c] S. Justin M. Apol. i. 21, 25.
[d] [An allusion probably to some local scandals.]
[e] φιλαδελφία is distinct from ἀγαπὴ as a virtue in iii. 12 and 2 *Thess.* iii. 5. See also *Heb.* xiii. 1.
[f] *Rom.* xv. 26; 2 *Cor.* viii. 2.
[g] ch. ii. 9.
[h] *S. Matt.* xxiv. 30, 31.
[i] *S. John* xiv. 3.
[k] *S. Matt.* xxiv. 42; *S. Luke* xii. 39, 40.
[l] *S. John* xvi. 21, 22.
[m] *S. Matt.* v. 14–16; vi. 22, 23.
[n] *S. Matt.* xxv. 6, &c.

us, that whether now we live or die, we may be saved and
11 live [a] with Him. Let this calm and edify you all; as indeed it does.

12 I beseech you to receive what I have said, recognizing how I labour [b] among you and for you all, and am set over
13 you as your admonisher and teacher. Think of me [c] with
14 more exceeding love. And among yourselves also be peaceful. I entreat you to warn those who are disorderly [d] in your holy feasts; and soothe the timid, sustain the weak, and be kind to
15 all. Observe too our Master's rule against RETALIATION [e], both among yourselves and in intercourse with the world, Jewish
16 or heathen. Be always cheerful, prayerful, thankful. That,
17 too, is God's will for Christians.
18
19 As to any gift of the Spirit in your assemblies, take care
20 that you do not quench it; or prophetic teachings, do not
21 think meanly of them: examine them, and keep the good and
22 avoid the evil.

23 May the God of peace Himself sanctify you perfectly, even your whole spirit, soul and body, so as to be blameless in the
24 coming of the Lord. To this He has called you [f], and He will
25 be faithful to His work. And you must also pray for me.

26 Greet all the brethren in Thessalonica. And I charge you
27 by the Lord to read this letter to them [g].

28 'The Grace of our Lord Jesus Christ with you [h]!'

[a] *Philipp.* i. 19.

[b] 1 *Cor.* iv. 12.

[c] *Philipp.* iv. 16.

[d] Compare 1 *Cor.* xi. 22, possibly alluding to a like disorder.

[e] *S. Matt.* v. 39, &c.

[f] ch. i. 4.

[g] *om.* ἁγίοις.

[h] *om.* Ἀμήν.

FROM CORINTH.

THE SECOND EPISTLE TO THESSALONIANS.

(*The Continuous Sense.*)

[a] (In company with Silvanus and Timothy.)

PAUL [a], to the Church of Thessalonians in God our Father 1
and Jesus Christ the Lord; Grace and peace. 1

I have still a debt of gratitude to render to God for the 2
increase of your faith and love, which I am able to mention 3
to other Churches, who may well imitate your patience under 4
persecution. It is a conspicuous sign of what the righteous judg- 5
ment of God will be when He shall adjust the balance of the 6
world, and persecutors shall be overthrown, and the persecuted 7
find peace with us at the COMING OF THE LORD WITH ALL HIS
ANGELS. There will be judgment for the idolatrous Gentile, 8
and for the unbelieving Jew, even eternal destruction from His 9
[b] ἁγίοις. presence. He will come to be glorious in His Israel [b], and 10
[c] πιστεύουσιν. wonderful in the believing [c] Gentiles—among whom I trust
to find you Thessalonians who believed my preaching. And 11
therefore I constantly pray for you, that God would make
you wholly fit for your high calling, by increasing your
faith and goodness and power, that Jesus' name may become 12
glorified through you, and you yourselves glorious in His
grace.

But now more specially in reference to our Lord's coming 2
[d] See 1 *Thess.* v. 20, 21. and our meeting together, both Jews and Gentiles, in Him, 1
I am anxious that you should not be hastily moved by any 2
[e] *Acts* xxi. 21. one [d] even though speaking supernaturally in the Spirit, nor
by alleged letters as if from me, affirming the Day of Christ
[f] As the Abomination of Desolation. *Ezek.* xxviii. 2, 4; *Dan.* xi. 36; *S. Luke* xxi. 20; *S. Matt.* xxiv. 15. to be imminent. Let no one mislead you, as though the 3
fall of Judaism were not to come first [e], and the manifestation
of the man of sin, the son of perdition, who will set him- 4
self up above all that we hold sacred and adorable [f], and place
himself as a god in the temple at Jerusalem. Of this impend- 5
ing judgment on Judaism I told you when I was among you

6 at Thessalonica [a]; do you not remember? What indeed but
the Divine long-suffering [b] holds back this catastrophe? The
7 mystery [1] in fact is now working of this lawlessness; only
there has been a restraining power [2] hitherto [c]; which will pass.
8 And then the lawless one shall be revealed whom the Lord
shall destroy with the breath [d] of His mouth, and slay at His
9 bright coming in the preaching of His Gospel. The coming
of this lawless one will be even Satanic in energy and mar-
10 vellousness, and in godless treachery towards the Jews, ruined
as they will be in consequence of their not loving the truth
11 of Christ, and so obtaining salvation. On account of their
obstinacy God will send them strong delusion, so that they
12 will believe false prophets, and meet their just punishment
as rejecters of the truth and lovers of unrighteousness.

13 Surely I have reason then to renew my thanks, that God
selected you from the first [e] to be saved in the coming trial.
He sanctified you by His Spirit, (bestowed on you when I
14 came), and called you by my preaching, to a belief of the
truth and to the glory of the Kingdom of our Lord.

15 Stand firm then, and maintain the special things delivered [f]
to you, whether by my teaching when among you, or by
16 my letter now; and may the Lord Himself and God our
17 Father strengthen and comfort and sanctify you.

3 In conclusion I ask you to pray for me, that my preaching
1 in Corinth may be Divinely successful, as in Thessalonica; and
2 that I may be delivered here from unreasonable and evil men:
3 for the faith is not popular in this city. But God who directs
my whole course is faithful to me, in giving steadfastness
4 to you and preserving you from evil. Nor can I doubt that
5 you have done [g], and will do, all I have said: and may the
Lord still further guide your hearts into the love of God and
the patience of Christ.

6 I charge you, brethren, in the name of our Lord Jesus, that
you withdraw from those who are disorderly and disobedient

[a] 1 *Thess.* i. 9. Comp. εἴσοδον πρὸς ὑμᾶς with ἔτι ὢν πρὸς ὑμᾶς.

[b] *Rom.* xi. 12.

[c] Some have supposed an allusion to Claudius in ὁ κατέχων, qui claudit.

[d] *Isa.* xi. 4. (Gr. Catena *in loco.*) The Roman power is ἄνομος, as overthrowing Judaism.

[e] Or, as the first-fruits. ἀπαρχήν. *Vat. Phil.* iv. 15.

[f] τὰς παραδόσεις. See 1 *Cor.* xi. 23.

[g] ἐποιήσατε. *Vat.*

[1] Mystery of bringing in the Gentiles, working the ruin of the Law.

[2] *i. e.* Providence: (Theodoret's interpretation). See Note B.

[a] τὴν παράδοσιν. 1 *Cor.* xi. 2, 23.

in that which I specially delivered [a] to you. You know that 7
you are bound to imitate me: and was I disorderly in that?
I ate no man's bread (at the common feast [b]), but worked day 8
and night to provide for myself. Not indeed that I was 9
obliged by you to this, only I wished to burden [c] no one,
but give you all an example enforcing my general precept, 10
'if any will not work, neither should he eat.' I have 11
heard that there are some disorderly ones among you, who
are doing nothing, but always interfering with others. I 12
require and charge them, as in the presence of our Lord, to
work quietly for themselves and, instead of relying on the
common support, eat their own bread.

And to you brethren who are already so doing, I say, grow 13
not weary of it. If any should resist what I now teach, you 14
must not associate with him; yet do not reject him sum-
marily as an enemy; but be patient with him awhile as a 15
brother.

The Lord of peace give you peace in every way. 16

The greeting of me Paul with my own hand — which is 17
the token in every Epistle—I write it thus;

[d] *om.* Ἀμήν. *Vat.*

'The Grace of our Lord Jesus Christ with you all [d]!' 18

[b] See 1 *Cor.* xi. 22.

[c] ἐπιβαρῆσαι.

[*The reader is referred to the Notes C, D and E for the further elucidation of these Epistles.*]

THE FIRST EPISTLE TO CORINTHIANS. A.D. 57.

Preface.

AFTER writing the two letters to the Thessalonians, the Apostle, as directed [a], *continued at Corinth teaching and forming the Church; till obliged to leave it through the violence of persecutors. We learn that he remained there on the whole above two years; possibly diverging at times to neighbouring missions, and to the islands* [b]. *When he left Corinth by the port of Cenchrea he was still conforming to Judaism* [c] *in a considerable measure; and taking with him Priscilla and Aquila, to leave them at Ephesus on his way, he went at once to Asia, and so to Jerusalem for the Pentecost; engaging to revisit the Ephesians if he could.*

[a] *Acts* xviii. 9.

[b] Crete, Cyprus, &c.

[c] *Acts* xviii. 18–21.

From Jerusalem S. Paul found himself able to return to Ephesus as he had thus promised, taking his route through Galatia and Phrygia [d], *which he had frequented before.*

[d] *Acts* xvi. 6.

Ephesus now became to the Apostle what Corinth had been, a home and centre of operations. He continued there with intervals of absence three years, watching [e] *all the Churches. Eventually the intelligence which reached him from Achaia, and the need of raising contributions for the poor of Jerusalem, induced him to think of going again to Corinth: but he resolved to precede his visit by a letter, and by the personal intervention of Timothy and the assistance of Titus* [f].

[e] 2 *Cor.* xi. 28; *Acts* xix. 10.

[f] (Who probably conveyed the First Epistle to the Corinthians. 2 *Cor.* viii. 6, 18; xii. 18.)

(*Ephesus had been in much confusion on S. Paul's first coming. He had to settle everything; for he revised even their Baptismal teaching* [g]. *Much however had been done during his three years there, which were drawing to a close as he wrote first to the Corinthians.*)

[g] *Acts* xix. 1–6.

From Ephesus.

The First Epistle to Corinthians.

(The Continuous Sense.)

Paul Christ's Apostle appointed by God [a], to the Church 1
of God in Corinth, Gentiles and Jews now sanctified [b] in 1 2
Christ, and to all indeed who anywhere among you invoke His
name Who is Lord both of us and of them [c]; Greeting. 3

The Apostle's greetings.

I always thank God that His grace at the time of your 4
conversion came to you with gifts of the Holy Spirit, and 5
so confirmed the union of Jews and Gentiles. For you are 6
inferior to none of the Churches in those gifts, and equally 7
with them all, you are awaiting His coming, Who will com- 8
plete what He has now begun. God will not fail us; and 9
this union [d] is His work.

He rebukes their divisions, of which he had heard;

I. I beseech you then, on your part, in the name of Him 10
our One Lord, that you all speak and act as one; for
I have heard from several among you that there is disunion 11
in Corinth, some assuming to follow me, some Apollos, or 12
Peter; and some professing a kind of general Christianity.
And thus Christ has been divided [e]. Some of you almost 13
appear to be acting as if I had been crucified for you, or
you had been baptized in my name. It is a happy thing 14
for me that, personally, I baptized scarcely any at Corinth;
so that in reference to me, at least, there is no excuse for 15
these divisions. My commission from Christ [f] was rather 16 17
for the preaching than the baptizing; and even my preaching
was in no way remarkable for ability. Its Apostolic power
was from the Cross itself.

For my preaching of the Cross, though a folly to those who 18
are perishing, is a Power [g] of God to the 'saved;' even as the 19
prophets foretold [h] when they said, that God would set aside
the wisdom of the world, and show the folly thereof to all. It 20
has, in fact, pleased God to allow human philosophy to work 21
out its own failure, and to ordain this much-despised Preaching

[a] (Sosthenes, one of yourselves, being with me.) *Acts* xviii. 17.

[b] ἡγιασμένοις. See Note E.

[c] αὐτῶν τε καὶ ἡμῶν, ch. x. 1: xii. 2; and Lightfoot *in loco.*

[d] κοινωνία

[e] not an interrogation.

[f] Comp. *Acts* xxvi. 17–19, with the commission of the 'Twelve,' *S. Matt.* xxviii. 19, 20.

[g] δύναμις. *Rom.* i. 16.

[h] *Isa.* xxix. 14; *Jer.* viii. 9.

22 of ours, for the saving of those who believe. So now, while
Jews are asking for miracles, and Greeks for philosophy, I
23 go on preaching the Cross, a scandal to the one and a folly
24 to the other; but to both alike (when God calls, as He has
25 called you) a Divine Power, and a Wisdom also. God's method
is wiser than man's, and stronger than man's.

and vindicates his preaching the Cross, though despised by the wise;

26 Look among yourselves whom God has called to the know-
ledge of Him in Christ; and you see but few who are from
27 among the wise and illustrious of this world. God has even
selected what the world contemns; and has taken what the
28 world disregards, in order to annihilate that which seems to be
29 something, and is not. The boastfulness of false greatness
and false knowledge, both Jewish and Gentile, thus comes to
30 an end. And you Corinthians are joined with us of Israel in
Christ [a], Who by the power of God becomes our wisdom,
righteousness, sanctification, and redemption; and thus (as
31 the Prophet Jeremiah [b] predicts) the Jew and the Gentile
become one before Him, and alike 'rejoice in God alone.'

whose boastfulness it destroys.

[a] ἐν Χριστῷ.

[b] *Jer.* ix. 23–25, &c.

2 1 2 On my first coming to Corinth, preaching this mystery [c]
of God, (as I say, with no great skill), I was determined to
proclaim nothing but Christ—Christ Crucified. Personally
3 I was no doubt feeble and anxious, and my utterance far
4 from attractive in itself, though made effective by the Power
5 of the Holy Spirit. And thus your Christianity was founded
on no human wisdom or ability, but on God alone. This
6 preaching is, I repeat, real wisdom to those who understand
it, though not the wisdom of the world, or of those who
7 rule the world now, and are passing away. It is a Divine
wisdom, containing that mystery which hitherto has been
hidden, though in the plan of God determined from the be-
ginning [d]: viz. that the fulness of the Gentiles should be
8 the 'glory of His people Israel [e].' They who rule the present
world [f] discerned not this heavenly plan, for otherwise the
Jews would not have crucified the Lord of this 'glory [g].'

[c] μυστήριον. Griesbach.

He describes his first preaching,

[d] ἣν προ-ώρισεν. *S. Matt.* xxv. 34.

[e] *S. Luke* ii. 32; *Eph.* i. 18. εἰς δόξαν ἡμῶν.

[f] *Eph.* vi. 12; *S. Luke* xxii. 53; S. Ign. *ad Eph.* 19.

[g] See *S. James* ii. 1, and *S. Luke* ii. 32. τῆς δόξης.

9 In the failures of natural discernment we see the pro-
phet's words fulfilled, that what natural powers cannot attain,

God reveals by His Spirit 'to those who love Him,' even 10
by that Spirit which searches the 'depths of God.' The
and his knowledge of Divine things: human mind knows but human things, the Divine Mind the 11
Divine; but I have received the Divine Spirit, and know 12
the things so freely bestowed on us in Christ. And these are 13
the things I taught you in Corinth, not human teachings
but Divine [a]; for I apprehend spiritual things in a spiritual [b]
way. Man's natural powers discern not the things of the 14
Divine Spirit, which often seem unnatural; because they
need spiritual faculties. The spiritual mind can judge of 15
both worlds, yet it is itself beyond mere natural scrutiny;
for what man can instruct the Divine Spirit? Remember, 16
then, that it is that Spirit [c] which is imparted to me.

[a] *S. John* vi. 45.
[b] πνευματικῶς. *Vat.*
[c] Κυρίου. *Vat.*

Not that I treated you all at Corinth as entirely spiritual, when 3
I came and taught you; for you were indeed but babes in Christ. 1
The Corinthians being but babes in Christ. I fed you with milk, for you could not bear stronger things; nor 2
can you even now. Your setting up different leaders, and fol- 3
lowing them, as I am told, is surely the way of the world. You 4
forget that Paul and Apollos are but ministers through whom 5
you were brought to Christ, each having his own place and duty.
I began, and Apollos followed [d], but the work was God's work 6
after all. Nor can the first planter, and the waterer who fol- 7
lows him, be opponents: for each has his own work and reward. 8
Your ministers are co-workers with God; and you are His 9
FIELD (as Christ said in the parable); His BUILDING [e] too, in
which we labour. As God enabled me I began, and laid the 10
foundation; and another has built upon it. Let every one be
careful how he does it. Another foundation there cannot be. 11
It must be Christ and Christ only. If any minister follow, 12
and build on the foundation, either well or ill, what he does 13
will be discovered when Christ comes; for that day will be re-
vealed in fire [f] which will test the work. If the work be durable, 14
the labourer will have HIS HIRE [g]. If his work be consumed, 15
he will lose his toil, and only himself escape as through the
fire. Know you not, as the Lord's word is, that you are God's 16
TEMPLE? and with HIS SPIRIT ABIDING IN YOU [h]? If any one 17

[d] 'watered.' Comp. ch. i. 12, 13, with *Acts* xviii. 24, and xix. 1. (Apollos having previously perhaps neglected Baptism.)
[e] *S. Luke* xiv. 30. See also Philo, *All. Leg.* i. 32, for the same ideas.
Christ is the only foundation.
[f] 2 *Thess.* i. 8.
[g] *S. Matt.* xx. 8.
[h] *S. John* xiv. 16.

destroys God's temple, God will destroy him. God's temple is holy to Himself.

18 Let no teacher among you deceive himself in this. Whatever wisdom of this world he may have, he will find at last that
19 the Cross of Christ is the only real wisdom, and that all
20 besides will prove to be folly, as Scripture has warned us[a].
21 Let there be no more, then, of this rivalry of your teachers:
22 since we all belong to you; whether myself, or Apollos or Peter; and indeed the whole world and all things present
23 or future; all may be included as yours; you are Christ's people, and Christ we know is from God.

This should terminate all rivalry among Christian teachers.

[a] *Job* v. 13; *Psalm* xciv. 11.

4 You must, I again repeat then, think of us as Christ's
1 servants, stewards of these Divine mysteries[b] of which I have
2 spoken. No doubt the point may still be raised, Is the
3 steward faithful? But to me as an Apostle it is really a very small matter to be criticized in this respect by any one: nor
4 am I even asking myself about it; since I am conscious of
5 no blame. Not that I rely on that for my final acquittal, but I leave it to the Lord; for He will throw the true light both on conduct and motives.

[b] ch. iii. 5.

The Apostolic ministry is Christ's; though for His people.

6 I have represented this matter in connection with myself and Apollos, only to make it more acceptable to you; and that by this you may learn to think[c] moderately and reasonably of the teachers who are among you, according to what I have now written, and abate the excitement and rivalry
7 of one against the other. For who is it, after all, that makes the distinction between one and another? How can we pride ourselves on gifts which we have simply received from God? You
8 Corinthians are, as a Church, even satiated with gifts[d] of the Spirit, and rich to overflowing[e]; you almost rule yourselves without the Apostolate,—though I wish I could in truth call
9 it 'rule,' for then I should gladly acquiesce. I begin to think it seems indeed as if God intended us Apostles to die before the
10 Advent, and be martyrs for the Cross. We are they who are so 'weak' as to suffer for Christ, while our converts may take a prudent course,—you are flourishing, and we far otherwise!

[c] φρονεῖν is omitted in *Vat.*, *Sinait.*, and *Augien.*

The Corinthians apt to lift themselves up above the Apostles; through having many gifts.

[d] *Deut.* xxxi. 20.

[e] in ch. i. 5, ἐπλουτίσθητε.

Hunger, thirst, hardship of every kind is mine, to the present 11
moment; toil and manual labour, and personal ill-treatment 12
too, which I requite with kindness, in order to find the
[a] *S. Matt.* v. 11. BEATITUDE OF THOSE WHO ARE PERSECUTED AND BLASPHEMED [a]. 13
I write not this to upbraid you with it, but rather to ad- 14
monish you as my children; for numerous as your teachers 15
But the Apostle's teaching must be followed: Timothy is sent to urge this. may be in Corinth, it was I who first taught you, and who there- 16
fore beseech you to follow my Apostolic instructions. To secure 17
this, indeed, I have sent Timothy to you, to remind you of
what I teach everywhere. Should any be inflated, however, 18
with the supposition that I shall not come myself, I assure 19
them that please God I shall in no long time be among you;
and shall test not the eloquence but the spiritual Power of
[b] ἐν δυνάμει. *S. Luke* xxii. 29, 30. these self-confident men; (for spiritual power [b] is the principal 20
point in the Kingdom of God).

II. Let me put it to yourselves whether it is better for me 21
to come to you with severity [1]? or not rather in kindness? 5
[c] ἐν ὑμῖν ὅλως. Remember, there is a broad charge against some of you [c], even 1
impurity of the darkest kind,—marriage with a step-mother, a
The immorality at Corinth should have made them less confident. crime not tolerated even among the heathen; and you are proud 2
of yourselves, instead of being wholly abashed, and anxious as
you should be to remove the offender and not keep his com-
[d] ἐκ μέσου. pany [d]. Though I am absent, then, I deal with this [2] at once 3
in the Spirit, and judge this sinful man as I should do if on
the spot. 'In the name of our Lord Jesus Christ, on your 4
meeting in full assembly, with my authority and Christ's own
Power, deliver up this man to Satan [3], that this fleshly abomi- 5
nation may be destroyed from among you, and in the day of
Christ the spirit be saved.'
What good after all has your self-confidence done you? I 6

[1] For this ῥάβδῳ see below, v. 4, 5; comp. Greek Catena.

[2] This was an Apostolic power: see Aquinas, cap. v. Lectio I.

[3] Lightfoot *in loco* enquires as to the Jewish 'Schamatizare' as parallel to this: but see the following passages: *Job* ii. 6; *S. Luke* xiii. 16; 2 *Cor.* xii. 7; 1 *Tim.* i. 20. See also Grotius, and Dean Stanley, *in loco*. Dr. Gill refers to the Babylon Talmud for a parallel.

would ask. A case like this is a blot on your whole Church[a].
7 This leaven must be removed if you would really be cleansed,
as you profess. Calling it 'leaven,' I mean, Christ our true
8 PASSOVER having been slain, our Festival[b] must be of unleavened
bread of purity, and not of the old leaven of fleshly lust.
9 And I have now written clearly to you[1] that you must never
10 associate with fornicators. Not indeed that I refer to open
idolators guilty of such impurities, (for in that case the
11 business of life would come to a stand-still); but I mean mem-
bers of the Christian brotherhood. If they are given to these
12 crimes, do not mix with them. It is no duty of mine to pass
judgment on those who are not of our brotherhood. As to
those who are within the Church, you yourselves admit that
we must judge.

13 Leaving the world, then, to the Divine judgment, an
offender in your own ranks, of whom alone I speak, you are
6 bound to deal with. Among yourselves is there any[c] who
1 would venture to bring an affair[d] of this kind before the
heathen rather than before the Church, the 'saints[e]' as you
2 are privileged to be called? Do you not know[f] that THE
SAINTS, as Christ said, SHALL SIT WITH HIM IN JUDGMENT
AT THE LAST DAY[g]? and can they now be unfit for these
3 lower judgments? You know that we shall JUDGE ANGELS[h]:
4 and can we not judge affairs of this life? And if you are
to judge things of this life, do you assign the task to those
5 who have no place at all among us[i]? In such a matter too it
were a double disgrace[k], for thus, with all your wisdom, there
would seem to be no one among yourselves capable of JUDGING
6 BETWEEN[l] BRETHREN[2], as Christ commanded. Already you
have wholly lost ground among the heathen by going to law in
7 such cases. Why not rather be even wronged? be defrauded[m]?
8 instead of (as now indeed) committing the wrong, and doing

[a] ὅλον τὸ φύραμα. *It must be cast out of the Church.*
[b] *S. Luke* xxii. 15–17. τοῦτο τὸ πάσχα... διαμερίσατε κ. τ. λ.

And by Christian not heathen tribunals.
[c] τις ὑμῶν.
[d] πρᾶγμα. See 1 *Thess.* iv. 6, and 2 *Cor.* vii. 11.
[e] ἅγιοι.
[f] οὐκ οἴδατε;
[g] *S. Luke* xxii. 30.
[h] *S. Matt.* xxv. 41.
[i] ἐξουθενημένους, meaning 'heathen.'
[k] πρὸς ἐντροπήν.
[l] ἀδελφοῦ.
[m] ἀποστερεῖσθε. See ch. vii. 5.

[1] 2 Cor. vii. 8 refers *to this Epistle;* and see Stanley, who refers to similar uses, e. g. ch. ix. 15.

[2] Comp. *S. Matt.* xviii. 15, and *S. John* viii. 3, 9. ἀνὰ μέσον and μεταξύ. See the Gr. Catena, *in loco.* Origen, καταγελώμεθα, κ.τ.λ.

injustice to your brethren; forgetting that fornicators and all 9
the impure are excluded from the Kingdom of God, as well as
other wicked persons; such as some of you were, before your 10
conversion to Christ and Holiness, but ought not now to be. 11

[a] πάντα μοι ἔξεστιν: a proposition by itself, (generalized from the decree, &c. *Acts* xv.).

Christians are not independent of law.

Some one may reply (with that popular saying among you)—
'all things are lawful for me [a],' since the law is abolished, and 12
the spirit is everything. I answer, 'all things are not good
for me;' neither must I be subdued by any of these things. 13
Food, for instance, and other things of this life, are good for
their present use, I readily allow; though they will all be done
away at last. But an impure use of the body is not to be
compared with these. The body is not meant for any corrupt
use, but wholly for the Lord. And therefore the Lord's own 14
Body was raised from the dead, in incorruption, as ours will
also be; for the body is part of us. Do you not know that 15
your bodies as well as spirits are members of Christ? so 16
that it is confusion and pollution to make them one flesh
with harlots,—(for the words of the Lord are, THEY TWAIN ARE
ONE FLESH). And to be joined to the Lord, as Christians are, 17
is also to be one spirit with Him. Flee fornication then; for 18
this sin, unlike many other sins, is an injury of the body itself.
Remember, too, His saying that the HOLY SPIRIT SHALL BE 19
IN YOU [b], even (to use my former words [c]) as dwelling in 20
bodily temples; you are not your own, as He said [d], 'THEY
ARE MINE, AND I AM GLORIFIED IN THEM [e].' Your bodies [f]
are His Redemption.

[b] *S. John* xiv. 17.
[c] 1 *Cor.* iii. 16.
[d] *S. John* xvii. 6–19.
[e] ἠγοράσθητε refers to the resurrection of the body.
[f] Omit πνεύματι, κ.τ.λ.

III. I now come to the subjects of which you have written 7
to me. And first, your [1] proposition, 'that it is good for a 1
man not to touch a woman.'

I say, then, looking at the great danger of the fornications 2
I am speaking of, it would be far safer to affirm the very
opposite, namely, that every man had better have a wife of his
own, and every woman a husband; and that the man yield 3

[1] Grammatically and primarily, their proposition. See Stanley. But it is the opposite of the Divine proposition, Gen. ii. 18, 'it is not good that the man should be alone.'

whatever is due [a] to his wife, and the woman to her husband;
4 neither husband nor wife having any right to refuse the other
5 in this. Keep back nothing on either side; except for a season with mutual consent, that you may have leisure for prayer; and after that, be as you were before, lest you be
6 tempted to incontinence. Such is my advice at least; for I
7 am not positively commanding all to marry. My own [b] wish would be that all men were like myself; but of course each has his own special gift, some for marriage, and some not.
8 The unmarried and widows, I recommend indeed to remain
9 as I am [c]; but if they have no such gift, let them marry: for this is better, such is my advice at all events, than to feel strong
10 desire about it. But it is no mere advice that I give to those who are already married. It is Christ's command plainly
11 known among us: A WIFE MUST NEVER BE DIVORCED [d]. If she is obliged to leave her husband, still she must not marry again in his life-time [e], but hold herself ready to be reconciled to him. And I say, on the same authority, that the husband MUST
12 NEVER DIVORCE HIS WIFE. The rest that I said was my own feeling, (viz. first, that all had better marry unless they have a special gift; and next, that they who are able do well to remain as they are, and as I am).

[a] τὴν ὀφειλήν.

Questions as to the relations of the sexes, submitted to S. Paul.

[b] θέλω δέ. *Vat.*

Advice as to Marriage.

[c] But see verse 40 and note.

[d] *S. Luke* xvi. 18. (The tradition of both S. Paul and S. Luke, his companion, as to Christ's words.)

Prohibition of Divorce.

[e] *Rom.* vii. 1–3.

If any one has a wife who even continues a heathen, and yet is willing to remain with him, HE MUST NOT DIVORCE HER.
13 And if a woman has a heathen husband she must not leave
14 him. For the husband though heathen is really married, and so is the wife [1]. It is Holy Matrimony [f]; for otherwise the
15 children would be illegitimate, but now they are not. If a heathen spouse will not stay, be it so; either party must submit, whether it be husband or wife; neither is bound to force co-habitation in such case: but even then we must aim
16 at peace and ultimate reconciliation; for who can tell whether
17 the unbeliever may not some day be converted? Only remember, that according to the gift bestowed on each, and according to the state of life of each at the time of conversion,

Heathen Marriage is real marriage.

[f] ἡγίασται.

[1] i. e. the one is really separated for the other. See Mischna Ketuboth, &c.; and many references in Gill; and also S. Jerome, *in loco.*

so he must order himself. Such is my command, as Apostle, in all the Churches.

And Jewish marriage also.

Is any one circumcised at the time of his conversion, (and so has been married in Judaism), let him not attempt any new kind of Gentile marriage. If he be uncircumcised, (and so has been married as a heathen), let him not adopt a Jewish form of marriage. The circumcision is nothing in this case, and the uncircumcision nothing; but this command of God is to be insisted on; viz. the abiding of every man at present in the position in which God has called him. So, too, are you converted as a slave? heed it not. Even if you are able to become free, keep as you are[a]. For the converted slave is already a free man of Christ, and the converted free man is a slave of Christ; you are all of you purchased by Him. Be not slaves of circumstances: but let every one remain just as he was called.

18 19 20 21 22 23 24

[a] Comp. Epictetus, Diss. iii. 26.

No command of Christ as to Virgins.

IV. Concerning the Virgins; which is the next subject you bring before me[1]. Our Lord has left us no commandment at all in this matter: I can but repeat the advice which I gave before, as, by God's grace, a Christian brother[b].

25

[b] ἠλεημένος πιστός.

I think, then, that this is good for the present need; it is good for a man to remain as he is[c]. If any be bound to a wife, let him not seek divorce; if free from marriage, let him not seek it. Not of course, as we have said, that any virgin does wrong in marrying; but such will have worldly trouble in these times, and I am anxious to spare you from being so involved, (as Christ said[d], 'WOE UNTO THEM THAT ARE WITH CHILD IN THOSE DAYS'). Because the crisis, I say emphatically, is at the very door. In the times which lie before us, married or unmarried all must face the difficulty: and so also the unfortunate and the prosperous, the poor and the rich. In a word, then, let those who are using things of this world not abuse them, for the present state of things is passing quickly away. And I wish you not to have needless cares. The unmarried man is anxious for

26 27 28 29 30 31 32

[c] οὕτως εἶναι. οὕτως μενεῖν. Can. 10. Anc.

[d] *S. Luke* xxi. 23.

The Apostle gives his advice.

[1] Not only in Achaia (see Polyb. *Excerpt.* p. 449), but in China and the monasteries of Tartary, in India, Ceylon, and Egypt (see Hardy's *Oriental Monasticism*), the Heathen Asceticism 'abhorring marriage' prevailed.

33 the things of the Lord, how he shall please the Lord. But he
that is married has also to be anxious for the things of the
34 world, how he shall please his wife; and he is divided [a]. The
widow and the virgin are anxious [1] about the things of the
Lord, to be separate [b] to Him in body and in spirit; but the
wife must needs be anxious about things of the world also,
35 how to please her husband. This I say for your advantage;
not to ensnare you, but to secure your calmly waiting, without
personal distraction, for the Second Advent of the Lord.

36 The case may occur of a man betrothed to a virgin;
who thinks it dishonourable not to fulfil [c] his promise, if she
be passing the flower of her youth; in that case he must not
37 think it wrong,—by all means let them marry. But a man
who is firm and independent, and also has no such obligation
pressed on him, and has his will in his own keeping [d], and not
in his betrothed bride's, and has power to watch over [e] his
betrothed also, and so wait for the Lord without marrying, does
38 well: in such sense 'does well,' that we may say indeed, the
betrothed man who marries 'does well,' and the betrothed man
39 who can thus do without it does better. Only in any case, if
the marriage takes place, it is indissoluble during the life of
the husband; after which the widow may marry again, pro-
40 vided it be to a Christian. And yet in my own judgment a
widow is happier if she remain as she is [f]; and in so saying I
seem to myself to have the Spirit of God, admonishing me of
the coming events.

[a] καὶ μεμέρισται. *Vat.*

[b] ἁγία.

[c] ὀφείλει γίνεσθαι. *A betrothed person must marry, if required.*

[d] ἰδίου θελήματος.

[e] ἐν τῇ ἰδίᾳ καρδίᾳ τηρεῖν. *Vat.*

[f] οὕτω μείνῃ. (He reversed this advice almost immediately, in writing to Timothy. 1 *Tim.* v. 14.)

8 V. And now to your next question. Concerning things
1 offered in sacrifice to idols [g], (a subject connected so closely with
impurity). You say, that we know that all have knowledge
2 THAT THERE IS BUT ONE TRUE GOD [h]. I reply, knowledge is not
the point: there is a kind of knowledge which is apt to inflate
3 men; Love of God is the only true knowledge of Him [i]. We
4 are quite aware that an idol is nothing, and that there is no
5 God but One; and though there are many so-called gods among

Questions as to idol sacrifices.

[g] *Acts* xv. 29.

[h] *S. John* xvii. 3.

[i] *S. John* xvii. 26.

[1] The word 'cares' implies *preference,* which is not the idea of μεριμνᾷ.

We must in this consider others.

the heathen, yet the Christian creed is clear: 'One God the 6
Father from Whom are all things,—and we for Him,—and one
Lord Jesus Christ for Whom are all things;—and we through
Him.' But, in fact, all have not even this amount of know- 7
[a] συνηθεία. *Vat.*
ledge. Some, from long habit [a], would still eat these idol-
meats as really sacrificial, and their conscience being weak
would be harmed. Now this eating, or not eating, can in 8
itself be no duty on our part: why then should we vex others 9
in such a matter? If some one sees you who have clear know- 10
ledge in this thing reclining at an idol-feast, may he not be
led to do the same with a very different conscience, and perhaps 11
apostatize from the Lord who bought him? By thus injuring 12
weak consciences, you sin against Christ, whatever be your
'knowledge;' and I for my part would never do it. 13

Now am not I, who thus advise you, an Apostle? Am I not 9
at least as free to act in all these things as any of you? Have 1
I not seen Jesus our Lord? And are not you my converts to
Him? (If I were Apostle to no others, yet you at least are the 2
very seal of my Apostolate; and this is even my defence, to all 3
He himself considers others in not receiving payment,
who dispute my authority.) Well then, I here give no advice
which, though an Apostle, I am not ready if need be to act
on for myself. Am I not free, to eat [b] or abstain, (according to 4
edification)? or to take a wife [c], (if I thought best [1]), like Peter, 5
and indeed the rest of the Apostles, and also the brethren of 6
the Lord? Or again, am I, or is Barnabas alone obliged to
'labour [d] with our own hands,' as I have said?—Is it usual 7
for A SOLDIER [e] to be unrequited? the PLANTER OF A VINEYARD
not to share its fruit? and THE HERDSMAN [f] not to partake of
the milk of the flock?— 8

[b] ch. viii. 13.
[c] ch. vii. 2.
[d] ch. iv. 12; *Acts* xviii. 3, and xx. 34.
[e] S. *Luke* xiv. 31.
[f] Christ's own metaphors.

(Is this, think you, a secular argument? Look, then, at the 9
law of Moses. 'Thou shalt not muzzle the ox that treadeth 10
as both nature and the Law would justify.
out the corn [g]' contains a principle, and is said entirely for us [h];
for the plougher ought to plough with hope, and the thresher
thresh with hope;—though no earthly remuneration from you 11
can ever requite to us the heavenly gifts you have had from us.
When I have sown spiritual gifts among you so freely, would

[g] *Deut.* xxv. 4; 1 *Tim.* v. 18.
[h] πάντως.

[1] Tillemont's *Memoires*, vol. i. p. 797.

12 it be a great matter if I were to receive earthly things from you? My right to do so is the same as that of other Apostles, and I only abstain lest the Gospel should be hindered.)

13 You know[a] too that the ministers of the Temple, and their 14 support, were recognized by our Master[b] Himself, and He ordained[c] that the preachers of the Gospel SHOULD LIVE FROM 15 IT in the same way. But think not that I am saying this because I would have any change, in this respect, in my own case. 16 My own resolve is to be independent of every one. I do not mean that my mission itself is any matter of pride to me. No: for 17 it is an obligation that I could not be quit of, if I would. If I do my work I shall, AS A LABOURER, have MY HIRE; and if I am ever so unfaithful, my stewardship is the same, the 18 obligation is on me. My present remuneration is to preach for nothing on earth,—though I have a right to my hire even 19 from you. But being free from all obligation to you, I would be 20 the more able to serve you. So, I may win the Jews by conforming to them; and the Jewish believers by conforming to 21 them; and the Gentiles by conforming to them. Not[d] as though there were no right or wrong; but taking Christ for 22 my standard, I[e] would stoop in things that are optional, to the weakest of my brethren, that I might gain all classes to Him.

23 The Gospel is everything to me, and I would eagerly share it with you all. This is the very opposite of what happens in 24 this world's contests. For they who 'STRIVE TO ENTER IN[f],' in a public race, cannot all win; only one has the prize[g]; but I desire for you that you so strive that you may not hinder 25 one another, but all be successful[h]. And since he who strives for this world's perishable crown must be temperate and self-restrained, so must we who seek for the imperishable future. 26 I for my part,—to refer to myself once more,—pursue my course clearly[i], not like some among you striking aimlessly 27 in the air. I put to service body[k] and mind, not shrinking even from servile work; lest, after all my preaching, I myself should be disapproved by the Lord[l] when He comes.

10 For,—(reverting now to that danger of idolatry),—I would 1 have you mark the example of the Jews of old in the wilderness.

[a] οὐκ οἴδατε;

[b] *S. Matt.* viii. 4, and xxiii 2.

[c] *S. Luke* x. 7.

His abstaining from having payment is for their sake, and not from pride.

[d] See Clementines, Ep. S. Pet. to James, c. ii.

[e] 1 *Cor.* viii. 13.

He makes common cause with all.

[f] *S. Luke* xiii. 24.

[g] οὐκ οἴδατε τὸ ἀγωνίζεσθε εἰσελθεῖν; *Phil.* iii. 14.

[h] Referring to 1 *Cor.* iii. 14.

[i] οὐκ ἀδήλως.

[k] ch. xiv. 8, 9.

[l] ch. iv. 12, &c.

[l] ch. iv. 5.

Want of self-restraint the ruin of the Jews of old.

They were under the cloud of the Divine Presence; all of them went through the Red Sea, and as followers of Moses were 2
baptized, as I may say, in that cloud, and sea [a]. They all par- 3
took of the same food from heaven, the manna; all drank of the 4
same supernatural stream from the accompanying rock[1]: (and
the Rock was the Christ). Yet God was displeased with most 5
of them, and overthrew them in the wilderness. Now this ex- 6
ample is typical, warning us not to give way to evil desires,
nor to idolatrous customs, such as eating and dancing at idol- 7
festivals [b], nor to the impurities which brought judgment on 8
thousands of them [c]. Let us not, then, tempt the Lord [d] by 9
impatience, as they did whom He smote by serpents [e], nor 10
be murmurers like those smitten by the destroying [f] angel.
These, I say, were typical cases, instructive for us in this 11
later time. If any of you are very confident in yourselves, 12
consider these examples [g]. You have had no very intolerable 13
hardships yet, and God is good to you, and will not suffer you
to be tried beyond your power. He will protect you, and help
you to hold out till deliverance comes: but on that very 14
account, I say, keep clear of those idol-feasts which tempt you.

[a] (Familiar Jewish terms.)

[b] *Exod.* xxxii. 6.
[c] *Num.* xxv. 9.
[d] Κύριον. *Vat.*
[e] *Num.* xxi. 4–6.
[f] *Num.* xvi. 41; *Wisd.* xviii. 25; 2 Sam. xxiv. 16.
[g] μὴ πέσῃ. *Heb.* iv. 11.

I speak to practical men; weigh well my words. Remem- 15
ber our own Passover Sacrifice, as I have called it [h]. The Cup 16
of the Blessing which we then bless, is it not the oneness-in-
common [i] of the Blood of Christ? The Bread which we break,
is it not the oneness-in-common of the Body of Christ? For 17
the whole multitude of Christians is One Bread, and One
Body, being all sharers in common of the One Bread.

[h] 1 *Cor.* v. 7, 8.
[i] κοινωνία.

The danger of personally uniting with evil.

Think of the parallel case of Israel of old. All who partook 18
of the sacrifices were co-sharers [k] of the altar of sacrifice. So
also with us.

But am I thus comparing sacrifice to idols with Sacrifice to 19
God? or admitting idols to be real beings? No; the sacri- 20
fices made to idols are offered to demons, not God, but I do
not wish you to be one with the demons—knowing that you 21
cannot be drinking of the Cup of the Lord and that of demons,

[k] κοινωνοί.

[1] So in Philo, I. Alleg. Leg. ἡ σοφία τοῦ Θεοῦ, or the Eternal Wisdom (of Prov. viii. 30), is compared to the water of Paradise.

sharing at the Table of the Lord and at that of demons, at the
22 same time. The very attempt were a provocation and defiance
of the Lord.

23 And now, after these solemn considerations for ourselves,
if any repeat, as before [a], the old ambiguous saying, 'all things
are lawful [b],' I add this further reflection,—there are others to
24 think of besides ourselves, and 'all things are not expedient,'
25 even as far as our neighbour is concerned. You may urge,
26 'it is lawful' to eat anything sold publicly, raising no question
27 of conscience about it; since (as the Psalm says) 'the whole
earth belongs to God [c]:' True; and if a heathen neighbour ask
you to a feast, and you like to go, you can certainly eat what
28 is put before you, if no point of conscience be raised; but if
29 any one says, 'this is a religious offering [d],' then you must
decline it, on his account: I say, on his account; for your
own conscience in the matter is not here the question. If,
30 as in the first case, any one joins the feast with a right
feeling, how can he be blamed while partaking thankfully?
31 But in any other case, whether you go, or stay away, act for
32 God's glory, consulting the feelings [e] of Jews and Gentiles, and
33 the rules of the Church. This is my own way in everything,
not indulging my personal tastes, but acting for the benefit
11 of others and the salvation of my brethren. Follow me in
1 this, as herein I follow Christ.

2 And, indeed, I would give you full credit [f] for thinking of
me in everything, and above all for keeping the special tradi-
tions [g], as to the Rite which maintains the Lord's death in
3 remembrance.

But I wish you all to understand some other rules respect-
ing it; since both men and women, all classes indeed among
you, are concerned.

VI. Remember, then; Christ is the appointed Head of
the Hierarchy of the New Creation [h], that order of things which
is now being formed among us; next under Christ is the
man, and next in order is the woman: God being over all.

4 Every man, or woman, forgets or mistakes his or her

[a] ch. vi. 12.
[b] om. μοι. *Vat.*
And we must think of others besides ourselves.
[c] *Ps.* xxiv. 1.
[d] ἱερόθυτον. *Vat.*
[e] ἀπρόσκοποι. *Phil.* i. 10.
[f] and comp. ver. 17. *Further rules.*
[g] παραδόσεις. Comp. ver. 23, παρέδωκα.
There is a Hierarchy of the New Creation.
[h] 2 *Cor.* v. 17, καινὴ κτίσις.

proper position, who departs from this order in public [a], by adopting the dress and manners of the other sex [b]. A woman who puts aside her matronly veil, in our public worship, does disrespect to her husband [c]; and if she does not wish to be thought shameless, she must keep to her proper dress. A man should not adopt a womanly attire. Having been made, as he is, in the 'image of God,' first in order, his supremacy is a glory put on him by God. Woman's glory reflects the man's, for man is not from woman in the first instance [d], but woman from man; since man at his creation was not for the woman, but woman was made for him, it 'not being good that man should be alone [e].' And on this account a woman ought to hold position strictly in reference to her husband [f], (corresponding [g] indeed as it does with a certain order of things even among the angels, whose unseen presence we should regard), for in the Christian system [h] the one sex is never independent of the other. As at first the woman was from the man, so subsequently the man is through the woman; all things being supremely from God.

The matter indeed of a woman's seemliness of dress in public worship is one which might be well left to feeling and good sense. There are proprieties which nature itself suggests in these cases. It is easy to any one to raise a dispute about the point, but I must adhere to usual habits and the custom of the Churches.

Christian divisions injure this Divine order;

There are some customs, however, sprung up among you that I can by no means praise, and which make your meetings for worship the reverse of edifying. First, there are those divisions and rivalries which I have already noticed. I fear there is considerable truth in what I have heard. (Personal rivalries, perhaps inevitable, are yet a kind of test of the faithful.) But next, as to your coming together in Church, the Lord's Supper is not your principal object, as it should be. Every one takes with him a supper of his own, and one is eager for food, and another even surfeited; as if you had not houses of your own for your ordinary meals, but must needs

[a] 1 *Tim.* ii. 12.
[b] *Deut.* xxii. 5.
[c] κεφαλήν. Comp. ver. 3 with *Eph.* v. 23.
[d] 1 *Tim.* ii. 9–15. *Relations of man and woman in it.*
[e] *Gen.* ii. 18.
[f] κεφαλήν.
[g] *Gen.* vi. 2; *Dan.* x. 21.
[h] *Eph.* i. 21; iii. 10; *Col.* i. 16.

affront the Church, and make the poor among you to blush. Think you that I can praise this kind of keeping our Lord's tradition[a]? Surely I must solemnly blame it.

especially if they are connected with the Communion of the Lord's Body.

Recollect what that Tradition[b] was[1]; (and received by me
23 from Christ Himself).

'THE LORD JESUS, IN THE NIGHT IN WHICH HE WAS BETRAYED,
24 TOOK BREAD, AND HAVING GIVEN THANKS HE BRAKE, AND SAID, THIS IS MY BODY WHICH IS[c] FOR YOU. THIS DO YE IN
25 REMEMBRANCE OF ME[d]. AND IN THE VERY SAME MANNER THE CUP AFTER SUPPER[e], SAYING, THIS CUP IS THE NEW COVENANT IN MY BLOOD, THIS DO YE AS OFTEN AS YE DRINK IT, IN REMEMBRANCE OF ME.'

[a] παράδοσις.

[b] παρέδωκα. *The solemnity of the tradition* (παράδοσις) *of the Eucharist.*

[c] om. κλώμενον. *Vat.*

[d] εἰς τὴν ἐμὴν ἀνάμνησιν, for My memorial Presence?

[e] *S. Luke* xxii. 20.

26 For as often as you eat this Bread, and drink the Cup, you
27 preach the Lord's death, till He comes. So that whoever eats the Bread, or drinks the Cup of the Lord unworthily, will be
28 an offender against the Lord's Body and Blood. Let a man try himself carefully, and so eat of the Bread and drink of the
29 Cup. For he who eats and drinks not recognizing[f] the Body[g],
30 eats and drinks a judgment on himself. On this account
31 many among you are weak and sickly, and some sleep. But if we would thoroughly judge ourselves[h] we should not be
32 judged[i]; or, when judgment[k] does come on us, it is a chastisement from the Lord, to save us from being condemned[l] with
33 the world at last.

[f] om. ἀναξίως. *Vat.*

[g] om. Κυρίου. *Vat.*

[h] διεκρίνομεν.

[i] ἐκρινόμεθα.

[k] κρινόμενοι.

[l] μὴ κατακριτῶμεν.

And so I admonish you, brethren, whenever you meet for
34 the Lord's Supper, wait for one another; and if you are hungry, eat at home, and you will not be blamed. I will not write more on this subject[m], but will arrange further rules for the Lord's Supper, when I come to Corinth.

[m] The παράδοσις.

12 VII. And next, I wish you to know something further in
1 reference to those Spiritual Gifts which, as I have said[n], abound among you.

As to spiritual gifts.

[n] ch. i. 5, 7.

2 When I first came to you, I found you idolaters, driven

[1] He appeals to them to recognize it: it was probably the first Christian Tradition, and the beginning of the 'Arcanum.'

hither and thither by the evil one. What is the state of things now? I assure you that it is no Divine spirit which is impelling some of you to the mutual anathemas which disgrace and divide you at Corinth; rather you ought to be owning that HE WHO IS NOT AGAINST OUR LORD JESUS IS FOR HIM [a], and that God's Spirit is guiding him. No doubt there are divisions of gifts; but there should not be schisms on that account; since the Spirit is the same. There are even different ministrations; but it is the same Lord Who is served by them; and different inward workings, but the same God Who works all in all.

[a] *S. Luke* ix. 50.

3 4 5 6

The Spirit is manifested to each for the profit of the whole body. To one is given by the Spirit the utterance of wisdom [b]; to another, of meditation [c], according to the same Spirit; to another faith, in the same Spirit; to another gracious gifts [d] of healings, in the same Spirit; to another, inward workings of Powers; to another, prophecy; to another, discerning of spirits; to another, kinds of tongues; to another, interpretation of tongues. The one and the same Spirit works inwardly all these, dividing to each according to His design. For as the body is one, and has many members, (and though many, yet the body is but one), so also the Christ. And, in fact, we all, Jews, Greeks, free or slave, have all been Baptized in one Spirit, and have been made to drink one Spirit.

7 8 9 10 11 12 13

[b] λόγος σοφίας.
[c] λόγος γνώσεως.
[d] χαρίσματα.

The gifts being diverse, we are not to be divided in consequence.

The Body of Christ has many members.

But we should not be a Body, if we were not many members. It is not for the foot to reject the hand, or the ear the eye, as no part of the body; (as if the body could be all eye, or all ear). Even members which appear weaker than the rest are very necessary, and the apparently ignoble we surround with more respect, and our less seemly parts with a special delicacy, of which the more seemly stand in no need. God has so compacted the body as to protect what might be deemed its inferior parts, that there might be no schism, but rather mutual care. And if one member suffers, the rest sympathize, and if one excels, all reap the advantage, and rejoice. The Church as a whole being Christ's body, you

14 15 16 17 &c 22 23 24 25 26 27

28 severally are its members. Some of the members are placed
first, viz. Apostles; next to them are prophets; then teachers: *Apostles being first.*
after these come powers, then gracious gifts of healing, helps
29 to interpret, penetration in judgment, kinds of tongues[a]. Are [a] See Stanley *in loco.*
all to be Apostles? all prophets? all teachers? all powers? have
30 all the gifts of healings? all tongues? all interpretations?
31 Among these various gifts of grace, let me admonish you *The best gifts to be chosen: and Love above all.*
to prefer those which are better than others; and let me here
13 point you to one which is far the best of all. If I speak with
1 tongues of men and even of angels, and have not Love, I am
2 become but as sounding brass and noisy cymbal: though I have
prophecy, and understand all the mysteries of the Divine plan
and have all abstract knowledge[b], and though I have all THE [b] γνῶσιν.
FAITH WHICH, our Lord said, COULD 'REMOVE MOUNTAINS[c],' and [c] *S. Matt.* xxi. 21.
3 have not Love, I am nothing: and though I give all my
possessions as alms, and give up my body to be burned, and
have not Love, I am in no wise profited. Therefore is Love
the best gift.
4 Love is long-suffering, and kind, envies not the gifts of others,
5 nor vaunts, nor is conceited of its own. Love is not immodest,
6 nor self-seeking; not ill-tempered, nor suspicious; is never glad
7 at wrong, but shares the joy of truth at all times; foregoes
8 anything; believes, hopes, endures everything. Love never
comes to an end; prophecies, tongues, abstract knowledge[d], all [d] γνῶσις.
9 terminate. At best they are but partial; and the Perfect
10 supersedes them when it comes. Childhood's thought, speech,
11 and understanding, are all childish: manhood changes all.
12 At present we see things but dimly; but when Christ comes
all will be clear; at present knowledge is partial, then it will
13 equal all our capacity as God sees it. At present faith, hope,
Love all have their place; but Love is the greatest. Let
Love be your highest aim.
14 But I said you should, among all the various spiritual gifts, *Other gifts: some being better than others.*
1 prefer those that are better. For instance, you should prefer
prophecy to tongues. For he who only speaks in a tongue
2 speaks to no one but God. No one heeds what he says, though

in Spirit he may be speaking mysteries of heaven. While, on 3
the contrary, the prophetical gift is for the instruction and 4
comfort of others. I am perfectly willing that any one should 5
speak with tongues; but I had much rather that he should
prophesy; for this is to us a better gift—unless indeed there
be some one who can interpret the tongues.

[a] See ver. 18.

Suppose I were to come myself and speak to you[a] with 6
tongues, what good should I do you unless my tongue were a
means of apocalypse, or of the higher and meditative know-

[b] γνῶσις.

ledge[b], or prophecy, or instruction? Even lifeless things, a pipe 7
or harp, giving sound, should be sounded with an intention, or
what is the use of them? If a trumpet were sounded without 8
a meaning, who would prepare for the battle at its summons?
Just so if you speak, in tongues, sounds which have no mean- 9

[c] See ch. ix. 26.

ing to others, you do but speak in the air[c]. There are such 10
and such voices, for instance, in the world,—(I do not refer
to inarticulate sound),—but if among these various voices I 11
do not know the force of what is said, I am to the speaker
no better than a foreigner, nor he to me.

Choose the edifying.

Well, then, since you are anxious for spiritual gifts, I 12
admonish you to seek, and prefer, those which are useful.

[d] Probably a more common χαρίσμα.

If any one indeed has the gift of tongues[d] already, let him 13
pray for a gift of interpreting. For he who prays only in 14
a tongue may have a feeling of prayer, but cannot be said
even to pray intelligently. Do not mistake me. Have the 15
feeling, and prize it, but have the intelligence too. So also
as to singing. Even in respect of the solemn Benediction 16

[e] ἐὰν εὐλογήσῃς.

we must say the same; if you pronouncing it are doing it[e]
in an extasy of the Spirit, how will the bystander be able

[f] ἐπὶ τῇ σῇ εὐχαριστίᾳ.

to join his Amen at your Eucharist[f], he not knowing the
tongue? Rightly done it may be on your part[g], but not for 17

[g] καλῶς εὐχαριστεῖς.

his edification. Giving thanks to my God[h], I exceed you all in 18

[h] εὐχαριστῶ τῷ Θεῷ.

tongues[1]; but in Church I had rather speak five words 19
intelligently, than ten thousand in a tongue.

[1] It may be that S. Paul alludes to his frequently making his Eucharist 'in tongues.'

Be not childish[a], brethren, in this: have indeed the inno-
20 cence of children, but the understanding of men. It is said
21 in the Scriptures[b], that the tongues which in the latter days
God would give, would not convert His people's hearts to
Him: by which you may see, that these gifts are not for
22 believers so much as for unbelievers, to whom they are a
sign; while prophesying is a gift for all who believe, and for
none but them. Suppose the whole Church assembled at one
23 spot, all speaking with tongues, and then the ungifted or
the heathen should come in; might they not, though startled
by the sign, say that you were frantic[c]? But if all should
24 prophesy, and a heathen or an ungifted man come in, he like
the rest may be convinced and touched, by one after another;
his inner life be stirred the sense of the supernatural[d] over-
25 whelming him, so that he might acknowledge that God is
in the Church, and become a worshipper in truth.

[a] 1 *Cor.* xiii. 11.

[b] *Isa.* xxviii. 11, 12.

Contrast between tongues and prophetic gifts.

[c] *Acts* ii. 13.

[d] δύναμις Θεοῦ.

Order is suggested as to the use of gifts in the Church.

But what is the real state of things among you at Corinth
26 in this matter? There is no method, no order in the use
of these gifts.

Adopt, then, some such plan as this. If any one is speaking
27 in a tongue, (or if a second be speaking, or even a third—not
more), and speaking briefly, let some one interpret: but if
28 there be no interpreter in Church 'the tongue' must be silenced.
(For in that case it can only be for the personal communion
with God of the gifted man himself.) In the same way let
29 two or three of those who have the gift of prophecy use it;
and then others who have the gift of discerning spirits should
30 exercise that. If any one who is sitting down, thus 'dis-
cerning,' have something suddenly revealed to him, let the
31 prophet who has been speaking pause; for all, one by one,
32 may so be gifted, instructed, and comforted. The prophetical
gift is always capable of pausing thus, and controlling itself[e],
and submitting to rules.

[e] ὑποτάσσεται.

This the practice of the Judæan Churches.

33 And the reason is plain: God would not sanction confusion,
but only peace: and this is the practice in the Churches in
34 Judæa[f] as to the gifts. And so, too, women should not exer-

[f] ἁγίων.

cise their gifts in public: they have no permission. The rule
[a] *Num.* xxx. 3, 6, &c. here is the same under the Gospel as under the Law[a]—a
[b] ὑποτάσσεσθαι. rule of subordination[b]: viz. 'that even if they wish to 35
have something explained to them, they must ask their
husbands at home. For women to speak in public would
[c] See ch. xi. 3; 1 *Tim.* ii. 11; *Titus* ii. 5. be regarded in the Judæan Churches as immodest[c].' And has 36
not the Gospel proceeded from the Jewish Churches to you?
Ought you not then to follow their rules in such points?
Have you a right to act as if it began from Corinth?

And commanded by S. Paul, as God's Apostle.

At all events, any one who claims to be a prophet among 37
you must submit to what I have now told you, as God's
command through me. To be ignorant of that, is to be 38
ignorant totally. And so finally on these points—Prefer pro- 39
phetical to other gifts; do not prohibit speaking with tongues:
but do all things orderly. 40

S. Paul recalls his early teaching on other points;

VIII. Let me recall to you in some other respects the 15
Gospel which I taught you when I first came to you, which 1
you then received, in which you have continued till now,
and which is the means of your salvation. You will remember 2
even the language in which I taught it; unless indeed you
believed vainly.

In the first place, I taught you that which I myself had 3
first received from our Lord Himself,—'that He died for our
sins according to the Scriptures, was buried, and rose again 4
—("His soul not left in Hades, His flesh not seeing cor-
[d] (S. Peter's speech at Pentecost, *Acts* ii. 29–32, and S. Paul's at Pisidian Antioch, *Acts* xiii. 33–35.) ruption[d]"),—and that He was seen of Peter, then of the 5
Twelve, after that of five hundred brethren at once,' (of 6
whom most are still alive, though some are not); 'after that, 7
He was seen of James, then of all the Apostles together;
and last of all of me also, as a kind of posthumous Apostle.' 8

For I am the least of the Apostles, and not in myself fit 9
for so high a dignity, because I was a persecutor; I am 10
made so by special Divine mercy,—not given me indeed in
vain, for I laboured even more than the rest; (yet not I, but
God's grace in me): though that matters not, since whether 11

the preaching were mine or theirs, it was the same, and you received it as I have said.

especially the Resurrection of Christ; and His people.

12 If then Christ was first preached to you as Risen from the Dead, how is it that some among you are teaching that
13 there is no Resurrection? If there be no Resurrection from the dead, how could we have truly preached Christ's Resurrec-
14 tion? And then if Christ were not Raised, not only is our
15 preaching vain, but your whole faith is vain. We have been
16 false witnesses in the matter altogether; you are in fact in the
17
18 same sinful and mortal state as I first found you; and those who departed in the faith have been deceived and ruined; (for
19 as far as this world is concerned they were most pitiable).
20 It is only by admitting that first preaching of the Risen Christ to be true, that Resurrection becomes a fact and no opinion only; and it is only when we recognize Him as the First-fruits from the dead[a] that we can expect our departed brethren to be with Him in glory.

[a] ἐκ νεκρῶν. *Acts* xxvi. 23 πρωτος ἐξ ἀναστάσεως νεκρων.

21 Death, let me remind you, was in the first instance through man; and in our Gospel, Resurrection from the dead comes
22 through Man also[1]. As in Adam all die, so I have taught
23 you, in Christ shall all be quickened;—and each in his order, Christ First, and afterwards those who are His, when He comes.—Yes, it is to this we must now look: and beyond it
24 is the End; when He shall have given up the Kingdom to God, even the Father, when He shall have caused all other
25 rule and dominion to vanish. His reign will last until all foes (as we are assured) shall be put under His feet: and
26 death is the last enemy, and the Resurrection subdues it.
27 When the Scripture says 'all things' are to be put under Christ, it excepts nothing but God Himself. And so when
28 this has been attained, and not before, the Second Adam, the Head of the New Creation, together with all that pertains to the New Creation or Kingdom, will be subject to the Eternal Father, that God may be all in all.

And as to the Second Adam.

[1] S. Luke takes back our Lord's genealogy to Adam: comp. ver. 45, &c. (The Rabbins also recognize 'two Adams,' in a mystical way.)

The ruinous nature of a denial of the Resurrection.

For what would be the case of our departed brethren 29
baptized in this faith of the dead rising, (viz. Christ the
first-fruits, and His people to be raised with Him), if, after
all, the dead rise not[a]? Why were they so baptized? and 30
why do we ourselves run all risks now, in the faith of being
raised from the dead? I myself die daily,—yea it is your own
boast too, which I thus make, in Christ Jesus our Lord. If, as 31
men say, I was well nigh hunted to death at Ephesus, to what 32
good was it, if the dead rise not? 'Let us eat and drink, for to-
morrow we die!' Nay, be not deceived. Your evil associations 33
at those idol-feasts have corrupted your ways, or you would not
think thus. Arouse yourselves righteously[b], and sin no more 34
in this; for some of you have none of that 'knowledge[c]' of
God which you boast of; though it is sad to have to say this.

[a] ver. 19.

[b] δικαίως.

[c] 1 *Cor.* viii. 1, 2, 3, 7.

The false reasoning of opponents.

Is there even yet any one demanding, how are the dead 35
raised up? and with what body do they come? Senseless 36
man! That which you sow is not quickened except it die;
nor is it the future body that you sow, whatever be the 37
grain; though its own body is given by God in each case, as 38
He wills. What different bodies there are in nature! bodies 39
of men, fish, beasts, birds, all so different; and heavenly bodies 40
and earthly bodies of various perfections: sun, moon, and stars, 41
different from each other, and even star differing from star;
God ordering them all. Apply this, then, to the Resurrection. 42
This also is distinctly ordered. Our body is sown in corrup-
tion, and raised in incorruption. It is sown in dishonour, it 43
is raised in glory. It is sown in weakness, it is raised in
power. It is sown a physical body, it is raised a spiritual 44
body. There are the two kinds of bodies: for the Scripture 45
tells us that God 'breathed into the first Adam the breath of
life[d];' and the last Adam we know is to be a life-giving
Spirit. The physical was first; and afterwards is the spiritual[e]. 46
The first man from the earth earthy; the second man from 47
heaven[f]. The earthy follows the type of the earthy; the 48
heavenly that of the heavenly. And as we have borne the 49
image of the one, we shall bear also the image of the other.

[d] *Gen.* ii. 7.

[e] A correction of the Rabbinical view of the two Adams.

[f] *Ezekiel* i. 26.

50 And now I must teach you further. No doubt flesh and blood, as such, cannot be heirs of the Kingdom of God, that
51 is to say, corruption cannot be heir of incorruption. Behold I speak to you a mystery [a]—the final ingathering in Christ. All will not die before that event; but all will be changed
52 at His coming; in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound and the
53 dead shall rise incorruptible, and we shall be changed. For this corruptible must be clothed with incorruption, and this
54 mortal with immortality. And not till this corruptible shall be clothed with incorruption, and this mortal with immortality, shall the written word of prophecy be accomplished,
55 'Death is swallowed up in victory [b].'—For where, O Death,
56 is thy victory? where, O Death [c], thy sting [d]? Sin has the sting of death at last, and the law gives power to sin to
57 inflict this sting: but thanks be to God Who gives us the victory over Death as well as sin, through our Lord Jesus
58 Christ [1], Who is Risen to die no more.

A further teaching as to the Resurrection.

[a] The μυστήριον of the final ingathering of the world, Jew and Gentile.

(See Stanley.)

[b] *Isa.* xxv. 8.
[c] *Vat.*
[d] *Hosea* xiii. 14.

And so, my beloved brethren, Be ye firm; unmoved from what I taught you; always abounding in the work of the Lord; knowing that as the Resurrection in the Lord is sure, your labour will not be in vain.

Adherence therefore to S. Paul's teaching is urged as vital.

16 IX. And now concerning the collection for the Churches of
1 Judæa. I wish you to do the same as I have directed the Churches of Galatia to do.
2 On the first day of the week let every one lay by, storing something according as he has prospered; that there be
3 no hasty gathering at the time of my arrival. And when I come, I will dispatch with the money to Jerusalem those
4 whom you name beforehand in your letters; or if I go
5 myself they shall go with me. I shall reach you by passing
6 through Macedonia. And possibly I may even winter with
7 you [e], that you may forward me on my journey. I do not wish now to see you merely on my way, for I desire to stay

Directions as to the alms for Jerusalem: and messages.

[e] The plan as to Nicopolis was formed in the following year. *Tit.* iii. 12.

[1] Anticipating the further teaching of the Epistle to the Romans.

with you a little, if God will. I shall remain in Ephesus till 8
Pentecost; because a great door and effectual is opened to me; 9
and there are many opposers.

[a] ch. iv. 17.

If Timothy arrives[a], see that he has encouragement: his 10
work in the Lord is as mine. Let none set him aside, but 11
send him on in peace, for I expect him with the brethren[b].

([b] i. e. before the Apostle's leaving Ephesus for Macedonia.)

Concerning Apollos, the brother: I greatly exhorted him 12
to come to you with the brethren[c]; but he declined it[d]. He
will come when convenient to him.

[c] Titus and others. 2 *Cor.* xii. 18.

[d] He went now to Crete. See *Titus* iii. 13.

Watch, stand in the faith, be manly, be strong. And let 13
all be done in Love. 14

And I have a request to make. You know the house of 15
Stephanas, because it is the first-fruits of Achaia, and they
have devoted themselves to the collection for the Judæan
Churches; submit to them in this, and to all who unite with 16
them in it.

[e] They and their party now returned to Rome *Rom.* xvi. 5, &c.

I am glad Stephanas and Fortunatus and Achaicus have 17
come to me, because they have supplied somewhat that seemed
lacking on your part. It has done good both to you and me. 18

Aquila and Priscilla greet you warmly, and the Church 19
in their house[e]. All the Brethren salute you. Salute one 20
another with a special greeting[f].

[f] ἀγίῳ, the Jewish salutation.

The salutation of Paul—with my own hand: 'If any one 21
love not the Lord, let him be anathema[g], at the Lord's coming!' 22
'The Grace of the Lord Jesus Christ with you!' 23

[g] *Phil.* iv. 5; i.e. be among those who are without.

My love with you all in Christ Jesus[h]. 24

[h] *om.* Ἀμήν. *Vat.*

[Sum of the First Epistle to Corinth:—The Apostle's Greetings—His Rebuke of the Corinthian Divisions; and impurities—Solution of Moral and Social Difficulties—Defence of the Foundations of the Faith—Messages.]

[*The Notes marked D. and E. are illustrative of some points in the preceding Epistles, as well as those which follow.*]

THE FIRST EPISTLE TO TIMOTHY.

A.D. 58.

Preface.

THE first letter to Corinth was taken there by Titus, shortly before S. Paul left Ephesus. The Apostle sent Timothy at the same time into Macedonia, to receive contributions for the poor Christians of Judæa; and it seemed to be the intention, that Timothy should proceed from Macedonia to Corinth, and return to Ephesus to report as to the success of his mission[a]. *S. Paul waited some time for this*[b], *and on Timothy's return was ready to depart. Taking his way to Troas, he crossed into Macedonia*[c], *to follow the route Timothy had prepared for him. There he met Titus returning from Corinth.*

The Apostle had determined, indeed, as soon as possible to go to Rome[d], *but it was necessary to postpone this, till his visit to Greece*[e] *and his journey to Jerusalem with the alms should be accomplished. On quitting Ephesus at this time he left Timothy behind him*[f]*; for there had recently been much local disturbance of the Ephesian Church*[g], *occasioned partly by the fanaticism of the worshippers of the goddess Diana, held there in special honour. He wrote immediately however to Timothy, from Macedonia, a letter of special instructions as to the Ephesian position—intending to return soon himself, on his way to Jerusalem. The letter throws much light on the condition of Christianity at this epoch.*

[a] 1 *Cor.* xvi. 8–10; *Acts* xix. 22; 1 *Cor.* iv. 17; xvi. 1.

[b] ἔπεσχε χρόνον εἰς τὴν Ἀσίαν. 1 *Cor.* xvi. 11.

[c] 2 *Cor.* ii. 12, 13.

[d] *Acts* xix. 21.

[e] *Acts* xx. 2.

[f] 1 *Tim.* i. 3.

[g] 1 *Cor.* xv. 30–32.

The First Epistle to Timothy.

From Macedonia.

(*The Continuous Sense.*)

1 1 Paul, by Divine appointment Apostle of Christ Who is
2 our only Hope; to Timothy my son in faith, Greeting.
3 On my departure for Macedonia, I begged you to remain

in Ephesus, to restrain[a] the spread of false teaching in my absence, and check the tendency, which I saw in some, to Rabbinical fables and Gnostic genealogies[b], which are altogether speculative, and wholly foreign to the Gospel of Christ. In laying this injunction[c] on you, my object was (as in my recent letter to Corinth[d]) to maintain among you purity, sincerity, and faith.

Some in Ephesus, I cannot but know, have swerved from this and taken to empty discussions, on the pretence indeed of maintaining the Law, but without understanding either themselves or their subject. I am not, as you know, one to deny the goodness of the Law when properly used; but it must be borne in mind that it does not touch the righteous man, but is for the restraint of the immoral, violent, and sensual, and, in a word, those who oppose the healthy teaching of the Gospel as intrusted to me[e]. I thank God that He has strengthened me in maintaining this, after calling me to so sacred a work: for here I can claim no credit, having previously myself been so zealous for the Law as to become a persecutor; though (as I was in a state of ignorance) God pitied me. Indeed His grace has been overflowing in abundance to me, imparting all the gifts I need for my difficult work. He said, (and may all receive it!)—He 'CAME TO SAVE SINNERS[f];' a sure truth in my case, for I was the first persecutor who was converted to Christ; and in me, at the outset, there was given a kind of pattern of the mercy in time to come that would be extended to any who would turn to Him.

To the King Eternal, Immortal, Invisible, Who is God alone, be the glory! Amen.

I am putting this responsibility on you, Timothy, in consequence of the prophetical intimations in the Church as to your character for steadiness as a soldier of Christ. You have the two essentials, faith and morals,—essentials I call them, for they who reject the morals make shipwreck of the faith[g]. —This is the case with Hymenæus and Alexander, whom I

[a] Comp. παραγγελίης with ver. 5, παραγγελίας.
[b] in which some were willing to include Christ as an æon; and see 2 *Tim.* ii. 18.
[c] παραγγελίας.
[d] 1 *Cor.* i. 1.
[e] *Rom.* ii. 25; *Gal.* v. 23.
[f] *S. Matt.* xviii. 11; *S. Luke* xv. 2, &c.
[g] See Ord. Gloss.

have 'given up to Satan [1],' that chastisement may check them in their wickedness.

2 1 My first exhortation to you is that Public Prayers,—devotions, intercessions, Eucharists [2],—be made for all alike; 2 including the civil authorities, magistrates and others at Ephesus, that we may have protection in our homes, and in 3 our Public Worship. Such is the will of God our Saviour, in 4 reference to secular government, in order to pave the way of 5 all classes to a knowledge of Religion [a]. For there is one God over all, and one Mediator between God and man, the 6 Man Christ Jesus, Who gave Himself at this critical time 7 a ransom for all the world [3]. To witness this is my special mission to the Gentiles, as I solemnly remind you.

[a] *Rom.* xiii. 1, &c.

8 My further counsel to you, (in harmony again with what I wrote to Corinth), is this. In every place in the neighbourhood of Ephesus, where, not having a synagogue, you have to set up worship, let it be conducted by the men, 9 without any question or controversy.—As to women, as I have already said, let them, in your assemblies, comport themselves modestly, with a reverent retirement, and with no excess 10 of adornment; but like women whose outward appearance tells their religious character, and their attention to good 11 works [b]. A woman must learn silently, in entire submission. 12 I cannot allow a woman to teach, or to have any authority 13 over a man. She must be quiet [c]. Adam was made first; and 14 then Eve [d]: but the woman was first to go wrong. The path 15 of salvation for her is a domestic one. If a woman continue as a careful Christian mother to do her own motherly duties, she will be SAVED ACCORDING TO HER FAITH [e]. We have our Master's own word [f] for this [4].

[b] 1 *Cor.* xi. 5, &c.

[c] 1 *Cor.* xiv. 34, &c.

[d] 1 *Cor.* xi. 8.

[e] *S. Luke* viii. 48, 50.

[f] πιστὸς ὁ λόγος.

[1] By an apostolic power: see on 1 Cor. v. 5, and Nicolas de Lyra.

[2] There were these three sorts of prayers in the Synagogues. Picart, i. 125; S. Aug. *Ep. Paulino*, 59.

[3] 'In the fulness of the time.' Comp. καιροῖς ἰδίοις and πλήρωμα τοῦ χρόνου, *Gal.* iv. 4.

[4] If, as Eusebius says, S. Paul married, it must have been nearly at the time of writing this, and on his way through Macedonia. See *infra*, iii. 5, 14, 15.

Next, as to the superintendence of the worship when thus 3
set up:—If any man be earnestly desirous of taking the over- 1
sight, such desire itself may be right; but you must consider 2
well the fitness of the person. He ought to be clear of every
accusation: Married, but not one who has Divorced his wife
[a] 1 *Cor.* vii. 10. and taken another[a]: (a custom of the Jews against which I
warned the Corinthians): he should also be a vigilant, discreet,
orderly man; with some readiness too in teaching, and given 3
neither to money nor to wine; a man, I should add, presiding 4
well in his own family, having his own children in good order;
(for otherwise he would be little fit for this oversight of the 5
Church). He should not be a new convert, lest being puffed 6
up he expose himself to rebuke, and, when he ought to stand 7
well with the people, find himself a scandal.

In the same way I say of Deacons ministering under him 8
who presides. They also should be venerable men, of no
doubtful report, and given neither to money nor wine. Hold- 9
ing the mystery of the oneness of Jew and Gentile in Christ,
without equivocation. Make trial of them first. And so too 10
as to their wives[1]: they should be good persons, not apt to 11
find fault with others, but watchful, faithful women through-
out. And the Deacons too should not be men who have 12
divorced their wives in order to re-marry; but who overlook
their own households. They who pass with wisdom through 13
their lower position, acquire a better rank, and attain some
right to speak in matters of faith.

I write thus particularly, notwithstanding my intention 14
to return soon to you from Macedonia; because if, after all, 15
I am hindered from coming to you, you will know what to do
in the Church, which is the firm support and foundation of
the whole Gospel, everything indeed depending on it. For, as 16
all confess, the Mystery of the Kingdom of Christ is mighty[b].
For this, He was 'manifested in flesh[c]' at Bethlehem; 'ful-
filled all righteousness[d]' in His Baptism in 'the power of the
Spirit[e];' was seen by angels after His Temptation; then at

[b] μέγα: and see *S. Matt.* xiii. 11.
[c] *S. John* i. 14.
[d] *S. Matt.* iii. 15.
[e] ἐν Πνεύματι.

[1] In Baptism and some other offices of the Church they would be required.

length was Preached among all nations, (as He commanded); and the world Believed that the Father had sent Him, (as He had prayed[a]); and according to the same prayer, He was 'Received up in the glory[b]' which He had with the Father before the world was.

4 But the Holy Spirit speaking in the midst of us very dis-
1 tinctly declares, that in these later days of ours some will apostatize from the faith, giving themselves to lax theories
2 and suggestions as to demons[c]; in hypocrisy introducing a
3 false morality and doctrine, conscience being dead. Some pretending, e. g. as at Corinth, that 'it is good for a man not to touch a woman;'—others, that we may 'not eat meat which has been offered to idols:'—the truth being, as I have written, that by them that 'know God' everything
4 may be 'thankfully' received[d]. Everything in fact which God has made is good and not to be cast aside, but should be
5 received with thanksgiving; for He sanctified all by His word and blessing, pronouncing His first creation 'good.'

6 If you insist on this at Ephesus you will be a good servant of
7 Christ, benefitting by the teaching I have given you. Again I say, then, have nothing to do with presumptuous theories and garrulous fables, but exercise yourself in reverent piety.
8 Bodily exercise is useful in a minor degree; but Religious reverence is invaluable in every way. It has Christ's promise
'BOTH NOW IN THIS PRESENT TIME, AND IN THE WORLD TO COME
9 LIFE EVERLASTING[e]:' a saying of Christ Himself[f]. And
10 therefore I myself have laboured very practically through all opposition, trusting in the support of the God and Saviour
11 of all who really believe[g]. Preach this, I say, at Ephesus.
12 Let none have occasion to despise you as being young, but make yourself a pattern morally to all.

13 Till I return to you be attentive to the reading, the preach-
14 ing, and the teaching. And never forget the gift of the Holy Spirit which is in you, which the prophets in the Church intimated[h] would be given by the laying on of the hands of
15 the Elders. Be these things all your care. Live in them;

[a] *S. John* xvii. 21.
[b] *Acts* vii. 56; *S. John* xvii. 5.
[c] See ch. i. 4, 'æons.'
[d] 1 *Cor.* viii. 1–9; x. 26, 31.
[e] *S. Luke* xviii. 30.
[f] πιστὸς ὁ λόγος.
[g] ἀνθρώπων μάλιστα πιστῶν.
[h] ch. i. 18.

that all may see how you have profited. Take heed to your- 16
self, and to the doctrine you teach; and you will save yourself and your hearers.

[a] Chrysostom *in loco.*

Never chide severely an aged man[a], but entreat him as 5
a father; younger men treat as brothers; aged women as 1
mothers; younger women as sisters with all purity. 2

Honour widows who are truly such. Understand this. If 3
a widow has children or relations, let them first learn that 4
charity should begin at home; and that they should REQUITE THEIR PARENTS [1]. This is what God approves, as our Lord says.
The real and lonely widow (i. e. without children) places her 5
one hope in God, and is able to be constant in devotions night and day. If a widow live too delicately she is little alive to 6
Divine things. Preach this also; that they may avoid the 7
danger. If any one indeed repudiates the obligation of con- 8
sidering the condition of any such who are his own kindred, he disgraces Christianity; indeed, a good heathen would hardly do it.

A Church-widow had better not be enrolled however till she 9
is sixty; nor unless she had kept to one husband, and had a 10
good character for practical duties; as, e. g. if she brought up her family properly, was good to Christian strangers from any country, and had been willing even to wash the feet of

[b] ἁγίων.

those from Jerusalem[b]; was a helper of the afflicted, and ready for any work of benevolence. The reason for not having 11
widows under sixty is that they might not only become impatient of the restraint, but some of them might wish to

[c] ἔχουσαι κρῖμα.
[d] τὴν πρώτην πίστιν.

marry in ways which we Christians condemn[c]—endanger their 12
Religion[d] by marrying infidels, or be in some respects 'unequally yoked.' At the same time, if admitted too young, 13
they might have nothing to do; and would then gossip from house to house, on matters they should not talk about.

[e] See 1 *Cor.* vii. 40, where he inclined to another course.

I advise the younger widows then to marry[e], bear children 14
and manage families, because in Ephesus I find that the lax 15
conduct of some has brought ill-repute on us. But indeed if 16

[1] A memoriter glance at the sayings about 'Corban.'

any among you have widows in their families, young or old, they should take care of them, that the Church be not hindered from helping the more destitute.

17 Let the presiding Elders who perform their duties well have double reward, specially if labouring in spiritual things, as
18 preachers or catechizers: for the Scripture says, 'thou shalt not muzzle the ox that treadeth out the corn [a],' (a passage which I explained in my letter to Corinth [b]): and our Lord also sanctioned the proverb, 'THE LABOURER IS WORTHY OF HIS HIRE [c].'
19 Receive no accusation against an Elder except, as our Lord said, and the law also, on the word of TWO OR THREE WITNESSES [d]:
20 if any be guilty, let their rebuke be public, for the sake of
21 example. I adjure you before God, and our Lord Jesus Christ, and the elect angels, (who form part of our Divine Hierarchy [e]), that you watch these things without prejudice or partiality.
22 Reconcile no offenders by hastily laying on hands; neither be mixed with, nor connive at, the sins of others: keep yourself clear.

23 I do not mean that you should be severe and ascetical. No; I have said above that it is an ill thing to be 'given to wine;' but take a little, and not mere water as of late: for
24 you need wine. Some men's sins, in this respect, you find to be evident at once: and what judgment should be pronounced on them, you will have no doubt: other men's sins come out
25 later. And the same of course is the case as to good works, which you will have to enquire of; some are plain already; and if any are otherwise, they will be evident afterwards if you carefully investigate.

6 1 As to slaves, see that they treat their heathen owners with respect, that our Religion be not blamed. They who have
2 Christian masters must not take advantage of their brotherhood, but give them more loving service, as having a common
3 interest in good works. Preach these things constantly. If any one differs from me herein, and keeps not to the practical
4 teaching of our Lord as to SERVANTS AND MASTERS [f], he is
5 inflated and disputatious, and while pretending to take the

[a] *Deut.* xxv. 4.
[b] 1 *Cor.* ix. 9.
[c] *S. Luke* x. 7.
[d] *S. Matt.* xviii. 16; *Deut.* xix. 15.
[e] 1 *Cor.* xi. 10.
[f] *S. Luke* xvii. 7.

part of the working class, is seeking to make gain for himself, out of his Christianity. Doubtless our Religion is a true gain, 6 and has its own self-sufficiency.

But as to things of this world, let us all remember that 7 we brought nothing into the world, and can carry nothing out, and should be content with food and clothing. Any 8 eager attempt at wealth leads into some snare, or even ruin. 9 Money-loving is so injurious that it has cost men their 10 Religion, and destroyed their conscience.

As a man of God, flee from avarice. Pursue righteousness, 11 maintain the faith, and live for the future to which you are 12 called, and which so many all around have known you to profess. I charge you before God Who calls us to a heavenly 13 Life, and before Jesus Christ Who in the presence of Pontius Pilate confessed A KINGDOM NOT OF THIS WORLD, that you keep 14 my injunction of strict unworldly morality, until the final appearance of Christ, which in His own time HE will reveal, 15 Who only has immortality. To Whom be glory! Amen. 16

As to any who are already rich in things of this world, 17 remind them at least not to set their hearts on wealth, but on the Living God, Who gives us things present to enjoy:— bid them do good, and be rich in good works, parting with 18 and sharing their wealth, and so treasuring for the future. 19

Timothy; Guard what is thus committed to thee,—once 20 more I repeat,—avoid the profane words and empty distinctions of that 'knowledge[a],' which with a false name has 21 ruined the faith of some, as to Jesus our only Lord and Saviour.

'The Grace with thee! Amen.'

[a] ψευδωνύμου γνώσεως: interpreted by Grotius (N. *Matt.* xxiv. 11) of the attempts of the heathen to accept Christ as an angel.

THE SECOND EPISTLE TO THE CORINTHIANS.

A.D 58.

Preface.

ON receiving this Epistle from S. Paul, Timothy saw the weight of his responsibility, and no long time elapsed before he hastened back to Macedonia to meet the Apostle[a], *consult him personally, and shorten his proposed stay at Corinth. He might hope to bring S. Paul to stay at Ephesus, before he went on to Jerusalem*[b] *with the alms, (the need of which however appeared to be pressing*[c]*). The Apostle had been proceeding southward; and Titus met him in Macedonia*[d]. *Timothy, having prepared the Apostle's route*[e], *would the more readily find him, and overtook him in Greece*[f] *before he and his companions reached Corinth. The result was that the Apostle wrote a second letter to the Corinthians and sent it forward by Titus*[g], *to say that he was coming, and imply that he would be in haste; and Titus was to see that the contribution of alms for Jerusalem might be waiting at Corinth for S. Paul on his arrival; as he would have a party of Macedonians with him, to whom he would wish the Corinthians to appear well*[h].

[a] *Acts* xx. 3, 4.

[b] *Acts* xix. 21.

[c] 2 *Cor.* ix. 2.

[d] 2 *Cor.* ii. 13, and vii. 6.

[e] *Acts* xix. 22.

[f] *Acts* xx. 2, 4.

[g] who was the bearer of both Epistles to Corinth.

[h] 2 *Cor.* ix. 4, 5.

While Timothy was now with the Apostle, the letter to the Romans was written[i]. *Probably Timothy may have urged this, seeing the delay of the Roman visit. The letter to Rome was not despatched till S. Paul got to Corinth, and it was sent by Phœbe, a deaconess of the Church at the port of Cenchrea*[k]. *His whole stay in Greece was 'three months*[l]*,' a part only of which he could have given to Corinth. It was his intention to sail from Cenchrea, apparently, straight to Asia: but the Jews of the neighbourhood obliged him to take a different route. He sent some of his companions, including Timothy and two Ephesians, before him, and went himself by land through Macedonia. He crossed, and met them at Troas*[m]*; and then went on to Miletus, the port of Ephesus. Titus was 'left behind*[n]*.'*

[i] *Rom.* xvi. 21.

[k] *Rom.* xvi. 1.

[l] *Acts* xx. 3.

[m] *Acts* xx. 4–7.

[n] *Titus* i. 5.

From Macedonia.

The Second Epistle to the Corinthians.

(*The Continuous Sense.*)

(a with Timothy, who is now accompanying me.)
b ἁγίοις.

The Apostle's greeting.

Paul[a], by God's will an Apostle of Jesus Christ, to the 1
Church of God in Corinth, together with the Jewish believers[b] 1
in all the synagogues of Achaia; Grace and Peace. 2

God be praised that He has given me all consolation in 3
my troubles, thus enabling me to comfort and sustain others. 4
For as sufferings in Christ's cause have increased in my path, 5
so His consolations increase also. All are for His Church's 6
sake; and I would say the same of your sufferings, and your
[c] 1 *Cor.* xv. 31. consolations too[c]; for my hope concerning you is not changed, 7
and I am sure that as you share my troubles, you will share
my joy in Christ.

I hope you know the great trial I recently had in Ephesus, 8
[d] *Acts* xix. 29, 31. *His recent troubles.* from which I very narrowly escaped with my life[d]. I may 9
say truly that I always go about as with my life in my
hand, not indeed with any self-reliance or hardihood, but with
confidence in Him Who is able to raise me again even if I
were dead: Who preserved me on that occasion and preserves 10
me now, and I believe will do so still; you on your part 11
praying for my deliverance, and joining me in gratitude for
the blessing. Conscious as I am of the integrity of my course 12
as a whole, and especially as to you at Corinth, I believe I am 13
now writing what you yourselves acknowledge, and will con-
tinue to acknowledge; as indeed you have already partly 14
admitted — namely, that you recognize my Apostolate as
gladly as I recognize you as my converts, and shall do so to
the end.

With this conviction, I fully intended to come to Corinth 15
before this time, and so be able to minister to you twice,

16 taking you on my way to Macedonia and then returning from
17 Macedonia to you, on my route to Judæa [a]. Nor did I lightly
change my plan. It is not usual with me, as with so many,
18 to say and unsay, and God knows that it was very far from
19 being so as to my mission to Corinth. Mine was no hesitating
preaching when first I came, with Timotheus and Silvanus.
20 You know, at least, God's promises in Christ preached to you
21 by me for His glory are steadfast. And it is He who has
strengthened me for Christ's cause, and anointed me with
22 His Spirit, and sealed me as His Apostle with His own gifts
23 of grace. Let me affirm then very solemnly for your satis-
faction, that my not having already come to Corinth has been
24 the consequence of real consideration for you, and a wish to
avoid using authority about your faith; for I trust you are
2 really standing in the faith, and I resolved not to revisit you
1 in sadness. For how could I be happy if you were sad? I
2
3 have written this present letter [b] indeed in the same spirit, in
order that when I arrive I may not have pain where I ought
to have joy; believing that this feeling will be reciprocated
by you.

4 My former letter was written in trouble, and in the fulness
of my heart; not to distress you, but in truth out of over-
5 flowing love to you. If any among you has given pain, it
certainly is not to me in particular. This pain is, I might
say, incidental and temporary, and I do not lay the blame on
6 all: even for the offender himself the punishment has now
been enough, consented to as it was by the greater part of
7 you, and it is time to forgive him lest his depression become
8 excessive. Indeed this was another motive for my writing;
9 for I wished to see on my coming whether you have obeyed
10 me in being reconciled to him. To whom you forgive an
offence, I also; and if on my part I have forgiven, I have
11 done it for your sakes, and as acting for Christ; for otherwise
we might become the prey of Satan, ever aiming as we know
to spoil the Kingdom of our Lord.

12 Taking my way then, as I did, to Troas, instead of coming

[a] i. e. from the port of Cenchrea.)

Why he delayed his promised visit to Corinth.

[b] τοῦτο αὐτό.

And why he now wrote.

He tells the Corinthians the route he had just taken.

first to you, a door being there open for the preaching of the Gospel I became anxious, because I missed Titus whom I had sent to you and the Macedonians; so I went over at once to Macedonia. There my proceeding onwards from place to place has been, I thank God, a kind of triumph of the Gospel, all along. And indeed I may say God accepts my mission, both among those who are in the way of salvation, and among those who are perishing. To the morally dead, it speaks of death [a]; on the other hand, it tells of life to the living. And who is, of himself, equal to such a mission? For, indeed, I am not like some, who deal out popular portions of the Divine message, and omit the rest; but I speak the whole truth of Christ [b], as commissioned from God Himself.

13 14 15 16 17

[a] ὀσμὴ ἐκ θανάτου, κ.τ.λ.

[b] ἐκ Θεοῦ.

Not that his course needs vindication to them.

In thus saying, do I seem to be again vindicating myself to you? Is this letter meant to recommend me to you on my coming? or are you now asked to express a good opinion of me?—Your Church I think is a sufficient epistle for me,— at least it is written in my own heart, and every one reads and knows it. For it is an epistle of Christ of the plainest kind, dictated [c] I may say by me, but written by the Spirit of the Living God, not in stone, (like the writing of the old law), but in human nature. Such at least is my own firm persuasion concerning you. Not that I was able by myself to do any such work as that among you; but God enabled me to do it.

3 1 2 3 4 5

[c] διακονηθεῖσα.

[d] διακόνους. (*pl.* for *sing.*)

His Apostolic mission is of Divine origin; even of higher dignity than that of Moses,

God has made me a Minister [d] of the New Covenant, that is of the Spirit, not the letter; for the letter kills, the Spirit makes alive. If the Ministry that proved to be a message of death began so gloriously, (as we know it did), so that the children of Israel could not look on Moses' face, on account of its brightness, which yet was to pass away; must not the Ministry of the Spirit be more glorious? If there were glory in the Ministry of condemnation; much more so in the Ministry of righteousness. The former has really no dignity in comparison of the latter; for the former was perishable, the latter will remain [e]. And knowing all this, as I do, I say

6 7 8 9 10 11 12

[e] *Heb.* vii. 3.

13 it with the utmost plainness: and I put no veil on my face, as Moses did;—(since the children of Israel might not gaze on the entire brightness, perishable though it was, and their minds were blinded so that they never saw the full meaning 14 of their own law). For, in fact[a], until now the same veil remains at the reading of the old covenant, nor is it done 15 away until they believe in Christ. To this day when Moses 16 is read the veil lies thus on their heart; though whenever there is a turning[b] to the Lord Who is in our midst, the veil is re- 17 moved. By 'the Lord' I mean the Spirit, for where the Spirit 18 of the Lord is there is freedom to behold the truth; and all we His Ministers, who reflect the glory of the Lord with unveiled face, are changed into the same image by Spirit, and 4 advance from glory to glory. And therefore as I have by 1 God's mercy received this Ministry, I am not exhausted by all my toil.

but plain, and unveiled,

[a] γάρ.

[b] The nom. of ἐπιστρέψῃ may be Μωϋσῆς or καρδία.

2 I have done too with all those dark questions of impurity[c], dealt with in my former letter, having on this subject no further distinctions to make. I have stated the truth plainly, once for all, and appealed to every one's conscience before God, 3 in that matter. If what I have said be veiled from any, it is 4 only from those who are utterly abandoned, blinded like the Jews to the Divine light, (and that by the devil), lest the 5 Gospel should shine on them[d]. For I do not preach myself, 6 or my own views, but Christ Whose servant I am. It is God Who first spoke light from darkness, Who has shined into my mind that I may enlighten you with the brightness which 7 shines from Jesus Christ[e]. I have this treasure, being myself but an earthen vessel, that the greatness of the power may be of God and not from myself.

[c] τὰ κρυπτὰ τῆς αἰσχύνης.

and bright, and illuminating, to those who will receive it.

[d] 2 *Thess.* ii. 11.

[e] *Acts* xxvi. 13–18.

8 Being persecuted in so many ways, I am not reduced to straits of OVER MUCH ANXIETY[f]; I am perplexed, but not with- 9 out resources; hunted down yet not deserted, struck down 10 but not destroyed. Bearing about from place to place the Crucifixion and the Resurrection of Jesus, as a visible reality 11 in myself. For in my whole course I am ready to die for

[f] *S. Matt.* vi. 33, 34.

Yet he has great anxieties.

Jesus, that all may see how I rely on His Resurrection. So it 12
would seem that I am expecting death[a]—you looking to live
till the Lord comes; the Spirit of faith given us, however, 13
being the same, (as the Psalm expresses it, 'I believed and
therefore have I spoken,' so I now express my feeling warmly).
For I know that if I am put to death in the cause, God will 14
raise me and present me with you at the Lord's coming. For 15
everything is happening for your sakes; while the Gospel,
spreading in my recent journey to greater and greater multi-
tudes, will through their thanksgivings abound to God's
glory.

[a] 1 *Cor.* iv. 9.

And so I am not worsted in all these trials. If the old 16
nature is wearing out, the new is gaining strength daily.
He contrasts present trials with future glories, For my present light affliction works for me an ever increasing 17
glory; so long as I look not at things visible but at things 18
invisible; for the visible are for a time, the invisible eternal.
I know that whenever my tabernacle on earth is taken down 5 1
I have a house in heaven, eternal and Divine. Here indeed I 2
am so oppressed at times, that I long to depart; for hereafter 3
I know I shall lack nothing. Not that I ever wish to get rid 4
of life, but I long to pass to that Resurrection-life of which it is
said, 'Death is swallowed up' in it. God is the 'Builder and 5
Maker[b]' of that new order of things which we look for, and
the Holy Spirit which He has given is the pledge that He
will raise our mortal bodies also[c]. The presence of the Spirit 6
now gives me confidence always; for the contrast of the
bodily condition here and the spiritual hereafter is thus con-
stantly kept before me; and I go on in faith, and not by what 7
I outwardly see. The Holy Spirit gives me assurance, so 8
that, I repeat, I am ready to depart at once for Christ.

[b] *Heb.* xi. 10.

[c] *Rom.* viii. 11; 2 *Cor.* iv. 13, 14.

and acts solely on the love of Christ as his motive. And in any case I am only supremely anxious to please 9
HIM. For before His Judgment-seat we must all appear, in 10
order to receive according to our doings. And knowing this, 11
I use all persuasion towards men, and aim to stand blameless
before God, and to your consciences also. Not that I clear 12
myself again to you; but I say what I have said to furnish

13 you with a reply to my boastful opposers. If I speak with
ardour, it is as before God; if with forbearance, it is for you.
14 It is the love of Christ in my soul that constrains me to my
15 present working; for I know that He died for all, both Jews
and Gentiles, who all were under the curse of death [a]; and
since He died for all, I, so long as I live, cannot live to
myself as a Jew, but to Him that died, and rose again for His
whole Church.

16 And I shall not now know any earthly difference [1] between
Jews and Gentiles among you; for though I have in some re-
spects made this distinction hitherto, I shall not do it in future.

17 For if any one, either Jew or Gentile, be in Christ, he is part of
the same new creation: old things are passed away and all
18 is really new; and all from God; Who has reconciled me to
Himself by Jesus Christ, and given to me the Ministry [b] of the
19 reconciliation for all alike: namely thus, that God in Christ has
reconciled to Himself both Jews and Gentiles [c], not reckoning
to them their sins [d]. He has given this message, I say, to me [e].
20 Therefore, holding an embassy from Christ, as though God
were exhorting you by me, I beseech you all, in Christ's
21 behalf, be ye thus in one body reconciled to God. For not
having known sin, God caused Him to take the 'likeness of
sinful flesh' and be subject to Death, that we all should be de-
livered from Death, and made righteous by His Divine power [f].

6 1 And, as working together with God for this reconciliation [g]
of all in Christ, I beseech you Corinthians not to receive His
2 grace in vain; for this is the time of grace foretold by Isaiah
3 and others. I, on my part, give offence to neither Jew nor
4 Gentile, nor can my Ministry be blamed. I show myself in
every way God's servant to you all, in patience towards you,
5 and persecutions, and many straits, (as in the imprisonment
6 and scourging at Philippi [h] and elsewhere), and by my spiritual
7 gifts, and defence of the Gospel, even at the risk of both
8 9 reputation and life; in myself, being and having nothing,
10

[a] ἄρα.

Jews and Gentiles are one in Him:

[b] διακονία: see *Col.* i. 23.

[c] κόσμον.

[d] *Acts* xxvi. 18.

[e] S. Paul having specially to minister to the Gentiles; (and so to stimulate and save the Jews).

[f] γινώμεθα δικαιοσύνη Θεοῦ.

[g] καταλλαγή. ch. v. 16–20.

and the Apostle calls on all to whom he writes to work with him in this.

[h] *Acts* xvi. 23.

[1] See καταλλαγή, ver. 18, both of Jews to Gentiles and of all to God: as also in *Rom.* v. 11, &c.

but possessing all things in Christ. I speak freely to you, 11
Corinthians, as my heart is overflowing. There is no restraint 12
on my part, let there be none on yours; and so requite me 13
—I speak to you as to my children, all of you.

Avoid [1] of course all unsuitable close intercourse with hea- 14
then. The reconciliation of men which I am proclaiming is 15
not a mingling of good and evil, light and darkness, the new
creation and the old, the temple of God and idolatry. (And 16
we are the 'Temple of God' in whom He has promised to 17
[a] ἀφορίσθητε. dwell.) Has He not commanded you to be separate from [a] the 18
unclean? With such Divine promises, shall we refuse to be 7
[b] ἁγιωσύνη, καθαρίσωμεν, illustrate each other. holy in all our relations of life [b]? 1

As for myself personally, I would say, prepare to receive me 2
frankly as God's ambassador, and let none among you regard
The Corinthians are to prepare to receive him. me with hostility, for I showed nothing of unkindness among
you. Nor do I say this to rebuke you; for I have already 3
said I am yours, for life and death. For I have been both 4
candid with you, and in some sort proud of you; and the
thought of you often consoles me in my troubles. For when 5
I came into Macedonia I was surrounded with anxieties till
Titus arrived, for whose coming I am thankful to God, but 6
still more thankful for his kind reception among you, and 7
what he tells me of your sympathy with me.

You were grieved I know at my letter; yet I cannot regret 8
writing it (though I did regret it). Your grief was but for a
time, and I am glad to say it became a religious grief, and 9
that could never be to me a matter of regret, for it leads to 10
repentance; worldly grief, on the contrary, is of a deadening
kind. Your grief excited carefulness, and a dealing with 11
wrong that had been done, in the most searching way. My 12
writing was not indeed so much for the particular case con-
The visit of Titus had assured the Apostle. cerned, as to show my care for you all. Hence you will 13
understand how Titus's visit and message refreshed me. All 14

[1] The connection of ideas here goes back to ch. v. ver. 16–21. The kind of oneness of Jew and heathen is guarded.—The passage onwards to ch. vii. 2 is not, as Renan supposes, misplaced.

that I said, on the arrival of Titus, has proved true—(as I trust
15 may be affirmed of all I have ever said to you). He remem-
bers you with the utmost affection, especially in consequence
16 of your kind treatment of him; and I feel I may now trust
you fully.

8 And next let me tell you of the Divine grace given to the
1 Macedonian Churches. In the midst of persecution and
2
3 poverty they have even beyond their power made a contribu-
4 tion, begging me to receive it for the poor of [a] Jerusalem. And
5 far beyond all I had hoped, their self-surrender to the Lord
was followed by their yielding themselves to me, for God's
6 sake; and this has led to my suggesting a similar course to
you at Corinth. I have requested Titus, who had begun it,
7 to finish this sacred work of devotion [1]; and, as you are fore-
most in many things, and in good feeling to myself, so I shall
8 trust you will be in this. I give no orders, but I mention the
9 zeal of others, that it may influence you. (For you know the
goodness of Christ Who made Himself poor to enrich you.)
10 And it is my advice that as you began to do this earnestly a
11 year before others, you should finish it in the same spirit.
12 The willing mind is, after all, the true measure of our accept-
13 ableness. I do not wish to burden you, and spare the rest, but
14 in fairness would set the abundance of one over against the
15 deficiency of others; (as in the gathering of the manna in the
wilderness, 'he that gathered much had nothing over, and he
that gathered little had no lack.')

[a] τοὺς ἁγίους.

The collection of alms both in Macedonia and Achaia intrusted to Titus,

16 I am glad that Titus feels with me in this. He not
17 only coincided with my view, but even anticipated me, by
18 going at once to you, and of his own accord. I have sent
with him the brother [b] whose praise in the Gospel is in all the
19 Churches, and who was chosen with myself to take charge of
this collection [c], made for the glory of God, and most laudable
20 in you. I have thus taken care that none blame us as to
21 these largesses; having guarded ourselves beforehand as to

and arranged with him and others, by S. Paul.

[b] Perhaps S. Luke, who was so intimate with the Gospel facts.)

[c] 1 *Cor.* xvi. 3.

[1] *Phil.* i. 6. See Professor Lightfoot's note, *Gal.* iii. 3, on the sacred, and possibly sacrificial, use of these words.

all that is honourable both before God and man. And with 22
these, I have sent a brother whom I have often found zealous
in many things, and especially just now in your affairs. As to 23
Titus, he is my second self; (especially in what concerns you):
[a] See *Phil.* ii. 25. and the others are apostles of Churches [a], and are an honour to
our cause. So receive them all, that the Macedonians may 24
see that I have not spoken of you too much. In fact, how- 9
ever, it is but little needful for me to address you on this 1
subject. I said to the Macedonians that you were ready a 2
year ago, and it has stirred up a good many. My now send- 3
ing these brethren to you will however prevent your being at 4
all taken by surprise when in a short time I follow them; and 5
I have put it to them thus.

He urges liberality on them,

But let me add, that if any one sows sparingly he will reap 6
sparingly, and if plenteously, he will reap plenteously. God 7
loves cheerful and voluntary gifts, and will reward accord- 8
ingly with abundant grace; as the Psalm expresses it, 'he 9
has dispersed and given to the poor, and so his righteousness
remains for ever.' May God Who sends seed for the sower, 10
and gives bread to men for food, multiply the seed you sow,
and increase the fruits of your righteousness! And be you 11
assured that for all your prosperity I shall thank God. This 12
almsgiving not only helps the Churches of Judæa, but glorifies
God among us; for all acknowledge it in their thanksgivings, 13
and in prayers and goodwill for you. (Thanks to God for 14
[b] Perhaps this ejaculation had a double sense. And see ch. viii. 9.) His gift, which cannot be fully told [b]! 15

and admonishes them as to his visit.

And, personally, I beseech you by the meekness and gentle- 10
ness of Christ. I do so in my absence with confidence, though 1
my tone might be unattractive if I were present. I entreat 2
you now, because I do not wish to be bold when I come, in a
worldly spirit; for though I must needs use ways of the 3
present world while I am in it, such is not my spirit. To
'walk in the flesh' and to 'war after the flesh' are not the
same thing. The 'weapons of my warfare' are not fleshly, 4
but Divine, and have overthrown even the strongest oppo-
sitions, and cast down the presumption which rises against the 5

6 Gospel. And I shall certainly rebuke disobedience at last,
7 when the facts are clear. Perhaps some are disposed to be
influenced by present appearances; yet I may surely claim an
8 equality with those around you who oppose me. And if I
were to go somewhat further in asserting the power which
9 Christ has given me for your benefit, I need not shrink. But
I have no wish to alarm any.

10 Indeed they allow that my letters are weighty; and they
11 only despise my personal appearance. I would assure you
that when I come I shall not be different from my letters.
12 For I shall not venture to measure my own value as they *And defends his authority,*
13 seem to do, by comparing myself with those around me. I
boast nothing beyond my own experience; and I know the
14 line God has given me — a line at all events reaching
15 to you at Corinth: and I naturally expect my labours to
16 extend to many beyond you, spreading the Gospel further,
and not at all interfering with the missions of others. Not
17 glorying indeed of this, for he that glories should glory in
18 the Lord. It is the Lord's approval and that alone, at His
coming, that we should look to.

11 I wish you would bear with me a moment, in thus speaking;
1 and indeed I am sure you do. For I am jealous over you with
2 a godly jealousy. I espoused you at first to one husband, even *and warns against false teachers.*
3 Christ—as a pure virgin; and I fear lest false teachers cor-
4 rupt your simplicity, as the serpent did Eve's. If the false
teachers are introducing another Gospel, another Spirit, another
5 Christ, you will understand my strong feeling. I have, I
6 think, as much right to speak as 'these extreme apostles [a],' even [a] ὑπὲρ λίαν ἀποστόλων.
if not so eloquent as some of them: I have done very effectual
7 work among you. Is my lowly position—working for myself
8 to spare you—to my discredit? certainly I accepted help from
9 any rather than you. Even when I was in Corinth, the
10 Macedonians assisted me; I have never burdened any of the
11 Achaian Churches, and never will. Not from want of love to
12 you, but to take away all occasion from my opponents among
you; and that when they begin boasting you may compare

their doings and mine. I regard them in fact as false 13
apostles, deceitful, and transforming themselves into apostles
of Christ; 'no impossible thing; since Satan puts on the form 14
of an angel of light. And his ministers may do the same; 15
but their works will be judged when Christ comes: and I say 16
once more, this outspoken language of mine is not unreason-
able, though if you even thought it so, you at least are those
who should bear it.

He vindicates himself even on human grounds.

What I am now saying, I say not indeed by any Divine 17
inspiration, but I am putting my merely human claims by 18
the side of those of your boasters. You seem ready to bear 19
the vauntings of certain weak men among you, notwithstand-
ing your own shrewdness: you bear with those, in fact, who 20
are tyrannizing over you in every way. It almost appears to 21
me a sort of disgrace to have to expose them—as it would
seem as though I had myself been feeble; yet if they would
venture to be examined, (weak as such rivalry must appear), I
should not shrink. Are they Hebrews? so am I, an Israelite 22
of Abraham's seed, a Minister of Christ, and more; constantly 23
exposed to labours, stripes, imprisonments, and threatened death. 24
Five times beaten by Jews, thrice by Gentiles, once stoned, 25
thrice shipwrecked, in danger at sea a night and a day; in jour- 26
neyings by land and water, dangers of robbers, Jews and hea-
then; dangers too in city and desert, and on the sea, and among
treacherous friends; in weariness, pain, watching, hunger, thirst, 27
fasting, cold, nakedness; and beyond all this, constant anxiety 28
about all the Churches [1], sympathizing with their weakness and 29
sharing their troubles. And this latter, perhaps, is the better 30 31
ground of my defence, as God knows. In Damascus itself, even 32
at the outset of my career, the ethnarch under King Aretas
sought to arrest me, and I only escaped in a basket[a], by the wall. 33

[a] σαργάνη: and in *Acts* ix. 25, σπυρίς.

But on far higher grounds also.

But this kind of glorying I am aware, after all, is very 12
inexpedient. Let me speak of Christ's own Revelations to me 1
in Vision.

[1] i. e. from Antioch in the east to Crete and Corinth south, and to Thessalonica north.

2 I know a man, in Christ fourteen years ago, rapt to the
3 third heavens—either bodily or spiritually—I doubt which—
4 God knows. He was rapt to Paradise and heard unspeakable
5 words which human voice cannot utter. To that I may with
confidence refer—not to myself, (nothing but weakness as I
6 am). If I were even disposed to vaunt myself, yet here I
should refrain; I wish not any to think more of me than the
7 truth. As a restraint even to my own feelings, at this over-
flowing Revelation to which I refer, a thorn in the flesh was
given, a messenger of Satan to buffet me, and check my
8 exultation. I prayed to be relieved three times—but the
9 answer of the Lord was, 'My grace suffices thee, for My
strength is perfected in weakness.' Gladly then I had rather
rejoice in weakness, that Christ's power may overshadow me.
10 Endure what I may for Christ, when I am weak, I am really
strong.

11 I fear I have been unwise even in saying all this, but the
fault is yours; you ought to have defended me against these
12 men[a]. The signs of my ministry among you were quite
13 enough, without anything further. Your very neglect of my
wants ought to have taught you to be so far just to me,—
forgive my saying it.

14 This is the third time I have attempted to come to you;
and now I am doing it. I do not mean to burden you any
more than when I was with you before. I seek not yours but
you. The children treasure not for the parents, but the
15 parents for the children: and I very gladly will spend and be
spent for you, even though while my love increases yours may
16 diminish. And yet, I say, if it be so, I will be no burden to
17 you. Did I even indirectly burden you? or did any whom
I sent to you burden you? being personally skilful in my
craft as a tentmaker, did I win you by this, as a stratagem[1]?
18 I sent Titus, for instance, and the brother; did they not act
19 exactly like myself? Not that I am thus vindicating myself

[a] ὑπὲρ λίαν ἀποστόλων. Compare ch. xi. 5; ironically, meaning the false apostles in both places.

Concluding warnings.

[1] This seems better as an interrogation: the ἀλλὰ then leads to the μή τινα which grammatically continues the enquiries.

before you; but I say it before God, and to do you good. For 20
I am afraid I may not on my arrival find you what I wish;
and you perhaps will be disappointed in me, and there may be
much disputing and ill-feeling; and my God may afflict me 21
by my having to deal with much that is sinful among you.

This is the third visit I have proposed to make to you; (as 13
our Lord said, 'IN THE MOUTH OF TWO OR THREE WITNESSES 1
EVERY WORD SHALL BE ESTABLISHED'). As I said to you be- 2
fore, so now, on this which is really my second appearance in
Corinth, I must deal strictly with all offenders. And as for 3
those who examine and dispute my evident Apostleship to you,
and speak of my infirmities, I reply to them that Christ Him- 4
self was crucified in His weakness. Let such take heed, then, 5
and examine themselves, even as to their Christianity: and let
them remember that the presence of Christ DWELLING POWER-
[a] *S. Luke* xvii. 21; *Rom.* xiv. 17. FULLY WITHIN[a] is the test by which they and I alike shall be
tried. And I trust that you are about to learn, all of you, 6
what I really am. And I pray God that you may take the 7
right course, not for my sake but for yours. For my own 8
position is perfectly secure, on the side of Christ and His
truth. I am more than content to be feeble, if it be for your 9
benefit—wishing nothing so much as your perfection. I write 10
thus before I come, in order, as I have said, to save the neces-
sity of severity; (for I have power to be severe if need be).

In conclusion, then, fare ye well—let there be unity and 11
harmony—peace and goodwill among you; and God will be
in the midst of you. Greet one another with our special salu- 12
[b] *οἱ ἅγιοι.* tation; for the Jewish brethren[b] unite their greeting also. 13

'The Grace of the Lord Jesus Christ, and the Love of God, 14
and the Communion of the Holy Spirit, with you all!'

[SUM OF THE SECOND EPISTLE TO CORINTH:—The Apostle's Greetings — Troubles — Personal Explanations — Defence of his Apostolate—Preparation to visit Corinth—Warning of his opponents there.]

THE EPISTLE TO THE ROMANS.

A.D. 58 *circ.*

Preface.

THE Epistle to the Romans was written almost immediately after the Second Epistle to the Corinthians: probably only a few weeks intervened. It is unlike the preceding five letters of the Apostle; being addressed to Christians with whom he had had no personal associations. He had friends and relations in Rome, who had probably followed thither Priscilla and Aquila when they left Ephesus [a], *where they had lived with S. Paul after they had been banished from the city by Claudius. They returned to Rome about the time of S. Paul's contemplating his departure from Ephesus; and would soon have gathered round them all who were in any way acquainted with him. They must already have led the Apostle's mind into the interesting details of Christian life which, as they could well explain, had begun in Rome; and they probably strengthened, if they had not suggested, the desire he so earnestly expressed before he parted from them—'I must see Rome* [b].'

[a] *Acts* xviii. 18–21, and ver. 26; 1 *Cor.* xvi. 19. Written at the close of his three years at Ephesus.

[b] *Acts* xix. 21.

Very naturally, then, a letter to such believers, under such circumstances, would partake of the character of discourse, rather than of intercourse: and consequently we find this Epistle to the Romans to be of the nature of a moral Treatise on the relations of the Gospel with the world both Jewish and Gentile. The greater part of the Epistle is such as might have been sent to different Churches, as well as to Rome. And indeed it has been suggested that it was so used.

The salutations in the last chapter are not to the Romans so much as to the circle around Aquila and Priscilla, the Apostle's Greek and Oriental friends: the Roman Christians had been much dispersed by the decree of Claudius, A.D. 52.

In here explaining the moral position of the Gospel, the Apostle

addresses himself to no special class. The educated Greek or the instructed Jew alike may read and understand. Nothing technical or unusual in his language is to be supposed; and the most natural sense of every term must of course be adhered to throughout. It seems necessary to premise this, because a class of words, much confused, connected with, or expressing, the idea of moral goodness to which the δίκαιον is essential, pervades the Epistle; and nothing will make the Apostle intelligible and consistent throughout, unless we secure a uniform use of these words.

In a note at the end of the present volume[1]*, some explanation is offered of the use of τὸ δίκαιον and its derivatives or cognates in S. Paul. It may suffice here to tabulate the senses in which they are interpreted throughout, in his Epistles; thus:—*

1. τὸ δίκαιον, The Right;—i. e. *the principle* in the abstract.
2. ἡ δικαιοσύνη, *the virtue* or character of δίκαιον in any one.
3. ὁ δίκαιος, *the person* who has δικαιοσύνη.
4. τὸ δικαίωμα, *the law* which formulates the δίκαιον.
5. ἡ δικαίωσις, *the process of accomplishing* δικαιοσύνη.
6. δικαίως, the qualifying adverb of right act, or agent.
7. ἡ δίκη, retribution for violated δίκαιον.
8. ἡ ἀδικία, the absence of the δίκαιον.
9. ὁ ἄδικος, the person who lacks the δίκαιον.
10. ἀδικέω, to act without reference to the δίκαιον.
11. ἡ δικαιοκρισία, judgment according to δίκαιον.
12. δικαιόω, to strengthen or renew the δίκαιον in any one.

It may assist us, if we bear in mind, that the Δίκαιον of the Greek, as expressing the principle of Right, or Moral Goodness, (as well as the equivalent צֶדֶק of the Hebrew,) includes 'the merciful,' as well as the equitable. (See *S. Matt.* i. 19, and also the use of Δικαιοσύνη in our Lord's Sermon on the Mount.—See *Sermons for the People*, No. X.)

[1] Note F.

The Epistle to the Romans.

From Corinth.

(*The Continuous Sense.*)

[*The Apostle introduces and states his subject. Begins with his view of the world's condition; and of that of the Jewish people under every aspect. Shows the Universality of the Gospel—its Divine action on human nature—and its accordance with the plan of God for both Jews and Gentiles. He then explains the Divine Principle of the Moral Renewal.*]

1 Paul, Jesus Christ's own servant and Apostle, designed
1 from the first [a] to bear to men the good tidings [b] promised
2 by God through His prophets, concerning His Son Who
3 came of the line of David, and was attested by the over-
4 shadowing of the Holy Spirit and by the power of His
5 Resurrection, and from Whom personally I have Mission to
6 the Gentiles [c];—To all in Rome, Gentile and Jewish believers
7 alike [d], Greeting.

The Apostle's greeting to the Romans.

[a] *Gal.* i. 15, ἀφορίσας.

[b] *Rom.* x. 15.

[c] εἰς ὑπακοὴν πίστεως.

[d] κλητοῖς . . . . ἁγίοις.

8 First, I thank God on your account, because your recep-
9 tion of the Faith is known in all the world; and in my prayers
10 I always remember you, with the hope that God in His Pro-
11 vidence may direct my way to Rome. For I am anxious to
impart to you of those gifts of the Spirit which are bestowed on
12 me, both to strengthen you, and be myself comforted by your
13 sympathy. Often for this reason I have desired to visit you,
though hitherto hindered, for gladly would I have some fruit
14 of my Apostolate among you [e] as well as others. My obliga-
tion indeed is the same to all classes, high or low, rich or
15 poor, educated or uneducated; and how could you at Rome
be exceptions?

His desire to see Rome (Acts xix. 21): *and why.*

[e] ch. xv. 15, 16.

16 II. I am not ashamed of the Gospel of Christ [f], remem-
bering, as I do, His warning words. It is no vain theory, but
17 is a Divine Power both to Jew and Gentile. Herein, indeed,

[f] *S. Mark* viii. 38.

The Gospel a Power, (δύναμις,) *and Divine.*

are discovered God's righteous dealings[a] with all, beginning from the faith revealed to the prophets[b] in the promises of old, and proceeding onwards to the faith in His Son[c] in Whom those promises are fulfilled; to the Jew first, and now the Gentile. This Gospel is a Power for the Renewal of all.

[a] His δικαιοσύνη displayed.

[b] ἐκ πίστεως προφητῶν. ver. 2.

[c] εἰς πίστιν εὐαγγελίου. ver. 5.

True, in Israel of old 'the righteous lived by faith[d]' in God. And indeed among the Gentiles also there was a knowledge of God's truth, though they did not live by it[e]; and therefore the Divine anger against sin was justly manifested. God had given them a knowledge of Himself; for the things invisible, even His eternal Power and Godhead, were known by His visible Creation, so that the Gentiles were inexcusable for their ungodliness. They misused the knowledge of God which they had, and, instead of recognizing His glory with a thankful humility[f], some affected to be more 'wise,' and turned aside to vain philosophy; and others fell to gross idolatry,—as if the immortal God were like a bird or quadruped or reptile.

[d] *Hab.* ii. 4.

[e] τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.

Man is a moral ruin if he departs from God.

[f] οὐκ ἐδόξασαν ἢ εὐχαρίστησαν.

The inevitable result of this departure from true faith in God was the darkest and most ruinous decay of morals. Idolatry being a change of God's Truth into a lie, a turning to the creature, away from the Creator, the perverted world became surrendered to the falsest and basest passions. The very relation of the sexes was corrupted and distorted, bringing its own punishment with it. There was a true thought of God lingering in men's conscience; and yet they reprobated it[g]; and themselves therefore became reprobate in mind and life[h]. Of the catalogue of well-nigh incredible cruelties, enormities, and confusions of all morality everywhere, there is no account to be had but this;—that while possessing a knowledge of Right, as God had given it[i], the Gentiles departed from it and delighted in the very opposite.

The Gentile was such;

[g] οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν.

[h] εἰς ἀδόκιμον νοῦν.

[i] τὸ δικαίωμα τοῦ Θεοῦ.

But let not the Jew, any more than the Gentile, in contemplating this scene[k], excuse himself. Perhaps each in upbraiding the other might find the reason for self-rebuke. We know that the Divine judgment is impartial. Can any one suppose that he shall himself escape the punishment of sin,

and the Jew also.

[k] πᾶς ὁ κρίνων.

which, in the case of others, he acknowledges to be just? If,
4 thus far, God has been forbearing in this respect towards any,
it is not that they should presume on immunity; but rather
5 be led to reflect and repent. Presumption would but harden
the conscience, and increase the severity of future judgment[a].
6 God will render to every one, Jew or Gentile, according to his
7 deeds. He proclaims,—'Woe to the wicked[b],' first the Jew,
8
and then the Gentile; and ETERNAL LIFE TO THE RIGHTEOUS[c],
9
10 the Jew again first, and then the Gentile. But there will be
11 no such difference at last. Whoever has sinned without Moses'
12
law[d] will we know be punished without it; but whoever has
13 sinned in it will be judged by it. To have merely listened to
the law will be as nothing; they only who have been doers of
it will at last be found TO SHINE AMONG THE RIGHTEOUS[e]. And
14 so also the Gentiles without the law, if they have been doers
15 of it essentially, that is following conscience and those habits
of moral approval and disapproval which are a kind of faith
16 supplying the place of law[f], will be found among the right-
eous in the day of Judgment[g].

[a] δικαιοκρισία.
[b] πειθομένοις τῇ ἀδικίᾳ.
[c] *S. Matt.* xxv. 46; xvi. 27.
[d] ἀνόμως, in absence of the law of Moses. (See 2 *Thess.* ii. 7, 8, ἀνομίας, ἄνομος.)
[e] δικαιωθήσονται δίκαιοι ποιηταί. *S. Matt.* xiii. 43.
[f] ἑαυτοῖς νόμος.
[g] *S. Matt.* viii. 9-12.

17 III. But let us examine yet further this case of the Jews. We
18 know how loftily they describe themselves as 'professors of the
Heavenly Law,' and 'of the knowledge of the only God[1];' and
19 how they claim special distinction[h] from others, as 'GUIDES OF
20 THE BLIND[i],' 'the true light in a dark world,' 'hearers of
Philosophy in the law[k],' and the like. Let them consider
21 then whether 'instructors of others' should not instruct them-
22 selves?—You read for instance in the Law strict injunctions to
23 honesty, piety, purity, and truth. Can Jews break them
24 with impunity? And is it not true that they do break
them, as Ezekiel said, and make the name of God to be pro-
25 faned among the heathen[l]? Surely circumcision is only a
blessing to those who keep the Law. Indeed to break it is
26 to be practically Gentile. And so, in fact, if the Gentile is a
27 better man than the Jew, he will rise in judgment against him.

The Jew cannot claim immunity.

[h] τὰ διαφέροντα. See *Phil.* i. 10.
[i] *S. Luke* vi. 39; *S. Matt.* xxiii. 16.
[k] γνώσις, ἀλήθεια.
[l] *Ezek.* xxxvi. 20-23.

[1] Rabbinical titles of the Jews.

The man who acts in the spirit of the Law, even if he have not 28
the letter, will find the approval of God. 29

IV. It may here perhaps be asked, Had 'the chosen people,' 3
then, no superiority? was there no blessing at all in Circum- 1
What the advantage of the Law had been.
cision? And I own that the advantage was great in every re- 2
spect; and most because they had, as a people, the undoubted
oracles of God entrusted to them. No unfaithfulness to that 3
trust could make the trust itself valueless. The sacredness of 4
the trust is to be vindicated, even if it should appear that all
the Jews, (and not some only), had been false to it. This is ex-
[a] *Ps.* li. 4. pressed in one of the Psalms[a], where it is said that God will
prove His own ways and words to be good, at last. And great 5
[b] ἀδικία ἡμῶν. [c] δικαιοσύνη.
as has been the sinfulness of the Jews[b], yet we cannot doubt
that it will be over-ruled to confirm the Divine Justice[c] in
the end.

Perhaps some may ask, If so, why should God punish the
Jews? But the answer of course is, that He will judge them on 6
the same moral ground as He judges the rest of the world.
[d] See *Rom.* i. 25: comp. ψεύσμα and ἀπιστία. [e] ἁμαρτωλοί. *Gal.* ii. 15, 17.
If God's truth, in the Jews' false keeping[d], is made by 7
Him to survive and even abound, can that be a reason why
Jews should not be judged, just as much as 'sinners[e] of the
Gentiles?' Can they, like their fathers in Jeremiah's time, 8
go on unblamed in sin, blind to the 'good that would come'
[f] *Jer.* xvii. 6, ἕλθῃ τὰ ἀγαθά. LXX.
by God's own ruling[f], (which some indeed are saying even of
us Christians)? Is not the judgment of God, in such case,
perfectly just?

The main enquiry surely is, Are we Jews better than the 9
Gentiles?—for it is this which I am denying. I have brought
the charge equally against both; and Scripture has long 10
since done the same. 'There is none righteous, no not one,'
is the solemn assertion; and then there follows in that same 11
passage a description of our people as utterly destitute of &c.
the fear of God. Of course the Gentiles, on the other hand,
are not better than we. Every mouth must be shut, and in 19
God's presence at least there can be no rivalry. All are guilty.

20 V. Here then we at length arrive at this, that none will be
21 judged righteous[a] at the last day by the Law. That Law will
in fact be found to make the sin plainer: but, on the other
hand, even apart from our Law, the Divine goodness[b] will be
made clear. Not only the Law but the Prophets bore witness
22 to it[c]; and in the Gospel this goodness of our God is fully
extended to all[d] who believe in Him. There is no difference.
23 All have sinned and departed from God; and all, by gift
24 from Him, can alike be renewed in goodness, through the
25 Redemption in Christ[e]. God previously designed Him[f] to
be to us that which the Law called the Mercy-Seat[g],
through His own Blood; and so shows His goodness[h] in
passing over former sins, with Heavenly forbearance,—His
26 perfect goodness, I say, to both Jew and Gentile. He mani-
fests Himself as Supremely Good[i], and gives power also for
Renewal in Goodness to every one who believes in Him.

Now the Gospel fulfils the Law.

[a] δικαιωθήσεται: and see ii. 13–16.

[b] δικαιοσύνη.

[c] *Rom.* i. 2, 17.

[d] om. ἐπὶ πάντας. *Vat.* &c.

[e] δικαιούμενοι δωρεὰν τῇ χάριτι αὐτοῦ.

[f] προέθετο.

[g] ἱλαστήριον. First sacrificial allusion.

[h] δικαιοσύνη αὐτοῦ.

[i] δίκαιον and δικαιοῦντα.

27 All rivalry is at an end. A man may be strengthened for
28 righteousness[k] apart from the Jewish Law. Is He the God of
29 the Jews only? Is He not also of the Gentiles? Surely of the
30 Gentiles also. For both there is but one God of all; and He
gave this power[l] to the Jews from the faith in Christ revealed
to the prophets; and He gives it to the Gentiles now through
31 the same faith made known by me. I do not at all DESTROY
THE LAW[m] through this; my doctrine is that Christ FULFILS
IT, by Renewing us in Righteousness.

[k] δικαιοῦσθαι.

[l] δικαιώσει.

[m] *S. Matt.* v. 17.

4 VI. There is however another question that I might justly
1 be called to consider; a question distinct from that of our
position under the Law of Moses.—Had Abraham our an-
cestor no blessedness beyond others?

2 If, as may be urged, he attained real Righteousness[n] when
he came out from the idolatrous Chaldees, which none deny,
surely some superiority must be claimed for him, at least, on
3 that ground? And to this I reply, Scripture decides how
Abraham stood in this matter, before God. We there learn
that Abraham's confidence in God, in other words, Faith in

[n] ἐδικαιώθη.

Abraham's own Blessing;—what it was, and to whom it extends.

God, was his principle; and that was Goodness, even before he had done anything. To him who has already done a thing [a], the subsequent award has no such nobleness. It is his due. But for him who had hitherto done nothing [b], but simply had believed on God—(Who alone enables even the wicked to become righteous [c])—the Faith in God had a gracious value, an inner Blessedness, and was itself Goodness.

[a] τῷ ἐργαζομένῳ.

[b] τῷ μὴ ἐργαζομένῳ.

[c] δικαιοῦντα: (ἀσεβῆ may allude to the idolatrous in Chaldæa from whom Abraham came).

This is what David implies when he speaks of the 'Blessedness' of the man whom God sees to be righteous, as in Abraham's case, apart from anything yet done. The words are, 'Blessed are they whose lawless ways were forgiven and sins covered; Blessed the man to whom the Lord will not reckon sin.' For what does this mean? Can it mean blessedness from God for the circumcised, and not for the uncircumcised? —Nay but that would exclude even Abraham; and yet God blessed Abraham for his faith (passing over all his Chaldæan life and pardoning it) before he was circumcised. We learn then, that even in Abraham's case circumcision did but set the seal on the goodness which he previously had by his faith in God, and for which he was blessed. Thus Abraham is really the ancestor of both circumcised and uncircumcised, who have faith like his.

Abraham's Promise for his seed.

But even the Promise itself, 'that Abraham should have a son in whom all the world should be blessed,' was not given to Abraham through the Law, but through that trust in God which was so pleasing to Him, and so right in itself. If the Promise of the future were through the Law only, Abraham's faith and its Promise were really nothing. But the Law has no such promise; but rather, in fact, the Law is full of threatenings. The Law may be broken, and then follows punishment. And therefore the Promise of the future as well as the Blessing in the past was made to faith, and is God's gracious gift, sure to Jew and Gentile alike.

Abraham then, let us remember, is the father of us all; as Scripture says 'of many nations.' He stood before God with calm faith, that even if his promised child were sacrificed

18 on Moriah, God could raise him up from the dead[a]. He trusted
19 God against all appearances. He considered neither his own
20 old age, nor Sarah's: God had promised, 'so shall thy seed
21 be.' He was empowered by his faith[b]. He was fully certain
22 that God would keep his Promise[c]; and that was Goodness in
Abraham, that the spring of his Righteousness.
23 And so it will be with us all, if we will have Faith in God
24 Who raised up Jesus from the dead, Who was given up to
25 death for our sins, and was Raised from the dead to restore us
to Goodness and to God[d].

5 VII. All then who are strengthened for Righteousness[e] by a
1 faith in God Who raised Jesus from the dead, find peace through
2 Him Who has bestowed this Divine Gift[f] and brought us into
the state in which we can even now rejoice. Henceforth it is
our blessedness to look forward to a yet more glorious future.
3 We are cheerful amidst present troubles; because they make
4 us patient, and they prove us, and elevate our hope of reward
5 with Christ, as those NOT ASHAMED OF HIM[g]. And then the
Holy Spirit pours into us a still increasing Love of God.
6 We know that when we were powerless for goodness, Christ
7 died for the ungodly[h] world. Now scarcely any one would die
even for a righteous man. Sometimes, indeed, when the cause
is a noble one, as our Lord reminded us[i], DEATH FOR OTHERS[1]
8 may be boldly ventured; but HE so loved us as to die for us
9 when we were sinners. Much more then, now that we have
been strengthened for righteousness in His Blood[2], we shall
be saved from the Divine wrath to be poured out on the
10 unrighteous at His coming[k]. If when we were enemies we
were brought back to God by the wondrous death of His Son,
much more, having been brought back, we shall be saved in His
11 life. And we are even full of joy towards God, through HIM

[a] *Heb.* xi. 12, 19.

[b] ἐνεδυναμώθη τῇ πίστει, i. e. it was a δύναμις Θεοῦ.

[c] 1 *Thess.* i. 5.

[d] διὰ τὴν δικαίωσιν ἡμῶν.

[e] δικαιωθέντες. *Universality of the Gospel of Christ.*

[f] om. τῇ πίστει. *Vat.* And see *Eph.* ii. 18; iii. 12.

[g] *S. Mark* viii. 38.

[h] ἀσεβῶν: comp. ch. iv. 5.

[i] *S. John* xv. 13.

[k] 1 *Thess.* i. 10.

[1] ὑπὲρ τοῦ ἀγαθοῦ, taken with τολμᾷ, suggests the abstract rendering. So S. Jerome, Ep. ad Algas. 121. 7, who condemns other senses.

[2] The sacrificial nature of Christ's Death is explained in Ep. to Hebrews. Here the example of 'laying down our lives' for others is most dwelt on.

Who has so reconciled us, and brought us nigh to Him, as a renewed race, both Jews and Gentiles [1].

In all that has now been said, be it observed, we have proceeded on the fact of the Unity of Human Nature, and the share we always have therefore with others.

[a] δι' ἑνός.

Sin came first by one man [a]; and death by sin: then death went through to all the race, inasmuch as all sin. 12

Unity of Human Nature.

We cannot as moral beings stand alone. Sin preceded even the Law, though in the absence of the Law it was not defined. And death, too, prevailed prior to the Law, i. e. from Adam the head of the race to Moses, even over those [b] who had not imitated Adam. Now Adam is a type of the Second Adam, even Christ; though the parallel of the sin in the one case and the grace in the other is not the same throughout. In Adam's sin the many died; but by God's gift brought to us in Christ there is an overflowing of grace [c] for the many. And so, as to the consequences of the sin of Adam, and of the gift of Christ. The issue in the former case was actual condemnation following Adam's sin; in the latter, after much sinfulness, a real Righteousness [d] as our inner law. The sin of Adam issues in a common death; the gift of Goodness [e] in Christ our Head prevails in life. The sin of Adam brought actual condemnation; the inner law of Christ [f] makes our life with Him really like His [g]. In fine, by Adam the many were made sinners; by Christ the many will be Divinely made righteous. Moral beings, for good as truly as for ill, act on each other. The Law, between Adam and Christ, marked the mutual aboundings of sin; and not less also it now displays the Divine abounding of grace—the Law ending in death; the Grace in righteousness [h] and eternal life through Christ, the Head of the New Creation, the Second Adam.

13

[b] (The most righteous men, and even innocent children, being liable to death.)

[c] δωρεὰ ἐν χάριτι = δύναμις Θεοῦ.

14

15

[d] εἰς δικαίωμα. See ver. 18.

[e] δικαιοσύνης.

[f] δικαίωμα.

[g] εἰς δικαίωσιν ζωῆς.

16

17

18

19

20

[h] δικαιοσύνη.

21

[i] ch. iii. 8.

VIII. Is it possible then (as some have ventured to say [i]) for Christians to 'continue in sin in order that grace may thus abound?' Nay it is so far otherwise, that continuing in sin is 6 1 2

[1] 2 *Cor.* v. 15, 18, 20: a double sense in the use of καταλλαγή, viz. union of Jew and Gentile, and of both to God in one body.

contrary to the very idea of the position given us in Christ; for by being in Him we become dead to sin and live to
3 Righteousness alone. By the gift of Baptism we were bap- *The Gospel has a power of uniting us vitally to Christ, our Righteous Head,*
4 tized into His death, and buried with Him as dead to sin,
5 expressly that we might rise with Him to a new life. If by a Divine act we have been vitally united with Him in the one,
6 we must be in the other also. Our former humanity has that sacred fellowship in the crucifixion of the Lord [a], in order that all sin might be extirpated, and we be subject to it no more [b].
7 He who is dead to sin is escaped from its dominion. And as
8 surely as we are so dead with Christ, we shall live with Him.
9 Christ does not die again after His resurrection: death has no
10 more power over Him. His death was once for all; His life
11 is to God for ever. This is the counterpart of our death to
12 sin and life to God. Sin must never prevail in our mortal
13 body, nor must we ever give way to its lusts. We may never use our bodies as instruments of sin, but only of righteousness,
14 as really, in the highest sense, 'living men.' And this is the very reason for sin's not ruling us; viz. that we are Gifted with Divine grace, and are no longer ruled by a mere law.

[a] *συνεσταυρώθη.*
[b] See ver. 9.

15 How then can any one allege our not being under the Law, as a reason for sin?

16 Do you not also remember [c] Christ's words, 'HE THAT COMMITTETH SIN IS THE SERVANT OF SIN [d]?' And so too, if you obey
17 righteousness, are you not its servant [1]? But I thank God for you Romans, that your service to sin is past; since you, as all have heard, have obeyed the Gospel, the Apostolic tradition [e].
18 Escaped from sin's dominion, you are servants of Righteous-
19 ness. Let me urge you to be as zealous now for a righteous-
20 ness that leads to sanctity, as you once were for the service of evil, when you had absolutely no goodness in your doings.
21 Let me ask what satisfaction there ever was in sin, the end
22 of which was Death? Contrast the past with your present experience as men escaped from sin, and now in the service of God, having the present joy of holiness, and the future of

[c] *οὐκ οἴδατε;*
[d] *S. John* viii. 34.
[e] *ὃν παρεδόθητε τύπον διδαχῆς.*
and binding us to God's righteous service;

[1] The same thought is in Philo, 'Omnis probus liber:' who also assigns it to Pythagoras.

eternal life. For death is the due award of sin; and eternal life is the gift of grace in Christ. 23

[a] ἢ ἀγνοεῖτε; *as if marrying us to the Risen Lord.*

[b] τοῦ ἀνθρώπου.

[c] *S. Matt.* xix. 6.

[d] The woman being ὕπανδρος.

[e] ἀδελφοί μου. See ch. ix. 3.

You may remember also[a] another of Christ's sayings, as illustrating what I am urging. The Jews among you who are familiar with the Law will recollect how our Lord refers to the life-long obligation of marriage, on both sides[b]: ('WHAT GOD HATH JOINED MAN MUST NOT SUNDER[c].') And indeed on the woman's side[d] the obligation was such by the Law that during her husband's life she might not marry another. She was only free to marry after his death. And thus you, my Jewish brethren[e], are separated from the Law by death with Christ in Baptism;—the old union is dissolved. You are free to be united in a new life with the Risen Christ. We as believing Jews may now bear good fruit to God. 7 1 2 3 4

[f] ἐν τῇ σαρκί, and [g] *Rom.* ii. 28.

[h] *S. John* iv. 23, 24.

Before our conversion[f], sinful passions worked in us even through the Law[g], and bore mortal fruit. But now that thus we are free from the Law, death having destroyed the legal bond, it is that we may SERVE GOD IN THE SPIRIT[h], and not in the old imperfect way of the Law. 5 6

And yet the law is not to be blamed while we are thus delivered from its condemnation.

IX. Not that I speak of the Law as sinful. No, it is rather the criterion of sin. 'Coveting,' for instance, I might not have regarded as sin, but for the law 'thou shalt not covet.' There are sins not so readily felt, till pointed out. But in such a case as this, our inward sinfulness being aroused by legal prohibition would stir us to all sorts of coveting. Apart from the Law, such sin would seem but dormant. 7 8

[i] ἐγὼ ἔζων.

Speaking, for instance, in the person of a son of Abraham living before the time of Moses, I could say I lived[i] without the Law; and as soon as the Law came the sin that was in me was excited to fresh resistance, and the result was mortal though the Law had been designed for good. Sin deceived me and ruined me, even by the coming of the Law. The Law itself, and each particular commandment, I own to be holy, just, and good. It is not of course that anything so good in itself would destroy me; but sin, showing its own 9 10 11 12 13

The state of transition: and its struggle.

nature in opposition to what was good, had fatal operation in me, intensifying its own sinfulness by opposing the command.

14 God's LAW THEN [a] IS SPIRITUAL, but, in my former state, I am
15 'fleshly:' in Adam I am a captive to sin. I am working for it as a slave, not only without knowing and choosing my toil,
16 but even at times recoiling from it; my dislike of what I do, being a testimony of conscience to the goodness of the Law.
17 But on the contrary, in the Second Adam I am no longer [b]
18 working at evil; though sin is still dwelling in me. For good is not in the flesh; THE SPIRIT TRULY IS WILLING, BUT THE FLESH
19 IS WEAK [c] to work good. I do [1] not, even as a Christian, the good I fully desire; and wrong, which I desire not, I sometimes
20 do. But if it be thus, I no longer work for evil as its servant,
21 though it is still in me; and even as a Christian, willing to do good, I find as by a kind of law that sin lies close to me yet.
22 On the one hand, as a Christian, I delight in the law of the mind [d], after the inner man.
23 On the other, while 'in the flesh,' I perceive a law in my fleshly nature not only resisting the law of my mind, but, as
24 I said [e], making me a captive to sin and death.—Unhappy man! who shall deliver me from this tyranny of the fleshly nature? That is the anxious question for me.

[a] (οἴδαμεν γὰρ, alluding both to *Ps.* cxix. and to the words of Christ, *S. John* iv. 24, v. 45, vii. 19, &c.

[b] νυνὶ δὲ οὐκ ἔτι.

[c] *S. Matt.* xxvi. 41; om. εὑρίσκω *Vat.*

[d] νοὸς *Vat.*

[e] ver. 14.

25 X. I thank God, I am delivered through Christ:—for now, in my true self, I serve with my mind the law of God:—while,
8 if 'in the flesh,' I am only a captive to sin. Thus there is for
1 Christians no condemnation to death; for the Gospel is a power
2 of God's Spirit, strengthening us to life. The old Law had no
3 such power to strengthen and Renew Human Nature. God, sending to us His Son in the likeness of our sinful flesh, and concerning sin itself, condemned the former state of sin; and
4 now in Christ the law of Righteousness may be fulfilled by all who will be led by the Spirit of His Son, and not by the flesh.
5 Our Lord has said, THAT WHICH IS BORN OF THE FLESH IS FLESH,

Christians are sons of God, in Christ;

[1] Distinguish the ποιέω and πράσσω of the Christian state from the κατεργάζομαι of the Jew.

AND THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT[a]; the former 6
tending to Death, the latter to Life and Peace. The whole 7
desire and tendency of the flesh, 'the Old Creation,' being
hostile to God, obeys not His law; so that they who are in 8
and not in the flesh. the flesh cannot please God. But you are not in the flesh, 9
if God's Spirit dwells in you—(and without it you are not
Christians). If Christ by His Spirit be in you, though your 10
body indeed still will die on account of sin, yet your spirit
lives because there is righteousness in you; and even your 11
body will hereafter be raised by the same power which raised
the Body of Jesus. And thus, brethren, we owe nothing to 12
[b] τοῦ κατὰ σάρκα ζῆν. the flesh, even as far as this life is concerned[b]. For in the 13
course of nature the flesh must pay its debt and die; but
the more the power of the Spirit strengthens us to kill the
bodily doings, so much the more will our real life be gained.

But Jewish believers 'heirs of God' directly—and Gentiles co-heirs with Christ. *Eph.* i. 5–13.

As many, in fact, as are led by the Spirit of God are His 14
sons, whether they be Jews or Gentiles. His Spirit is not a 15
spirit of slavery, but of sonship, by which we claim God as
our Father. God's Spirit testifies within us, and our own 16
spirit responds as to this sacred sonship. And mark what 17
follows from this sonship. It implies heirship[c]; so that we who
are Jews are even heirs of God, and all believers[d] throughout
the world are co-heirs with Jesus Christ,—if prepared to share
with Him throughout, in suffering here and in glory here-
after;—and assuredly these two conditions cannot be com- 18
pared. For the whole creation[e] is on the earnest outlook[f] 19
for some higher lot; and this is that glory which shall be
ours as sons of God. The old world[g], indeed, attained not its 20
object; its will has been a failure; but a hope is divinely held
out by HIM Who has allowed all to be now arranged in a new
order. The world will be freed from its bondage and cor- 21
ruption at last, and share the glory when Christ comes to the
'new Heavens and new Earth wherein dwelleth righteousness.'
We know[h], as our Lord said, that all is TRAVAILING IN BIRTH[i] 22
till now; and we Jews also, who have the Holy Spirit as 23
an earnest and first-fruits, are longing for the completion of

[a] *S. John* iii. 3, 5, 6.

[c] *Gal.* iv. 1.

[d] *S. Mark* xvi. 15; *Col.* i. 23.

[e] Which has τὸ ἐκούσιον. *Rom.* viii. 20.

[f] ἀποκαραδοκία. See *Phil.* i. 20.

[g] The old world beyond Judaism, specially.

[h] οἴδαμεν γάρ.

[i] *S. John* xvi. 21.

24 our sonship [a], the Resurrection of the Body. That complete
25 salvation is a mighty hope as yet. We wait for it. Mean-
26 while the Holy Spirit strengthens our weakness, that our prayers and expectations for the future may be rightly directed, and not be secular; and especially when we 'pray in the
27 spirit [b],' sighing our unutterable petitions. God knows our spirit's meaning then; for it has to do with holiest things in relation to God Himself, and to us His ancient people.

[a] *Eph.* i. 13, 14; iv. 30.

[b] 1 *Cor.* xiv. 14, 15.

28 XI. We are sure that to those who know and love God [c] this whole course of things must work for good; for such are
29 ever called in due time according to His own plan [d]. Because the Jews whom He previously knew [e] He placed first in His plan, as those who should be bearers of the same image as His Son Who is born of their race; making Him in the new creation the First-born among the many brethren, both Jewish and
30 Gentile. And those many brethren [f], previously designed so to be, He called by the ministry of His Gospel from among the Gentiles as well as Jews [g]. Them whom He so called, He has strengthened for Righteousness by the power of His grace; and them whom He has so gifted He has 'changed into Christ's image from glory to glory by the Spirit of the Lord [h].'
31 And what can the Jewish opposer say to all this? If it be
32 God's work, what can any opposition avail? He Who has not spared His own Son [i], but given Him as Head of both
33 Jews and Gentiles, will bestow, with Him, all grace that can be needed to carry out His designs for us. And who shall say anything against those whom God has thus chosen [1]?
34 His Spirit is with us to strengthen for Righteousness [k]. Who will condemn His calling of the Gentiles? Christ has died for our nature, has risen for all, has ascended for all; Christ, at
35 the Father's right hand, acts now for us; and who shall part any of us from His love [2]? Will all our present trials and
36 persecutions?—('slain all day long,' as the Psalm [1] expresses

[c] *S. Luke* x. 27.

[d] See *Eph.* i. 10, &c.

[e] *Rom.* xi. 1, 2.

This accords with the whole plan of God, both as to Jews and Gentiles.

[f] ἐν πολλοῖς ἀδελφοῖς.

[g] *Rom.* ix. 24.

[h] 2 *Cor.* iii. 18.

[i] ch. iii. 25.

[k] Θεὸς ὁ δικαιῶν.

[1] *Ps.* xliv. 22.

[1] Specially the Gentiles: ἐκλεκτῶν, (the first time he uses this word). See 2 *Tim.* ii 10. And Note G. as to προορίζω.

[2] See Note H.

it):—No: we have more than overcome all these things, 37
through His loving us. And I know that nothing that lies 38
before us, in life or death, will SEPARATE US FROM HIS LOVE [a]. 39

[a] *S. John xv. 9–14.*

XII. And yet I cannot too earnestly say how I grieve for 9
my Jewish brethren—and could even be ready to accept the 1
anathemas and exclusion which some of the Circumcision 2
would direct against me—if, on my retirement, the Jews 3
would listen to other Apostles! I know they are Israelites, 4
and theirs was the adoption [b], the glory, the holding of the Law,
and the promises of which I have been speaking: theirs are 5
the fathers, and from them our Lord Himself had His descent,
as I have pointed out: (Blessed be His name for ever!).

Present relation of the Jews to the old promises.

[b] *Eph. i. 5: a special grace of Jews.*

Not that God's word to His ancient people has failed. For 6
we must not think that all who proceeded from the Israelitish
family were necessarily included in what was foretold to
Israel. Just as 'Abraham's seed' was first limited to the 7
descendants of Isaac, so now. The children of the flesh and 8
the children of Promise are not co-extensive. The Promise 9
said, 'Sarah shall have a son.' And again in Rebecca's case, 10
before her children were born, or had done anything, good or 11
evil, the younger was selected to carry out the Divine plan. 12
'God loved Jacob and hated Esau.' But is that unjust in 13
God? Does He not tell us by Moses that it is for Him to 14
dispense His mercy according to His own will as to what 15
is best? Not all the wishes of Isaac, or Esau, might sub- 16
sequently alter this; (though the one 'willed,' and the other
'ran' to fulfil his father's will). Nor, to refer to another 17
case, could the obstinacy of Pharaoh do anything at last but
illustrate the purpose and plan of God for His people, and
publish it to the whole world. Whether in showing mercy, or 18
in overruling obstinacy, His plan morally holds its way.

Do you ask me then why God should blame us, if none 19
thwart His Providential designs? I answer, The Jew at least 20
is in no position thus to strive with God. Your own prophet 21
Jeremiah witnesses how justly you were treated in your sin.
'Behold as the potter has power over the clay' to make

The Jews knew that they were on their probation.

different vessels of the same lump, 'so are ye in My Hand,' saith the Lord. 'If a nation do evil, I will repent of the good I promised;'—they will be as clay 'marred in the
22 hand of the potter[a].' Or, again, in the other part of your national history, is there injustice in God's showing His anger on a Pharaoh whom He had so long endured with
23 patience? any more than injustice in His showing His mercy? even though it be all done according to a previously ordered
24 plan of what is right for both Jews and Gentiles? Has he not
25 said by the Prophet, 'I will call them My people[b]' who had
26 previously been excluded? And, in another place, 'where they had not been My people, they shall hereafter become so[c]?'
27 Observe too how Isaiah also intimates that, populous as the
28 nation was, 'only a remnant' of it might be saved, and that God would hasten the conclusion at last, and SHORTEN THE
29 DAYS[d]. In fact, it is even a mercy that God leaves us a remnant at all, and does notdestroy us like Sodom and Gomorrah.
30 Thus we are come to own that the Gentiles, who had utterly fallen from Righteousness[e], have been brought to it by
31 faith in Christ; and the Jews, who aimed imperfectly at their own law of Righteousness, attained it not, for lack of real
32 faith. And they have stumbled now at Faith in Christ Risen
33 from the dead to bring us to God.

[a] *Jer.* xviii. 4–12.

[b] *Hosea* ii. 23.

[c] *Hosea* i. 10.

[d] *S. Matt.* xxiv. 22.

[e] δικαιοσύνην.

10 XIII. Brethren, my whole heart's prayer is that Israel
1 might even yet be saved. I bear witness myself to their
2 zeal, unenlightened though it be. Ignorant of the Divine
3 goodness[f], and setting up a standard of their own, they sub-
4 mit not to God's. For Christ is the end of their Law; and every believer in God must be brought to Righteousness by
5 Christ. For the Righteousness[g] which is from the Law is 'do
6 this and live;'—but the Righteousness from faith in God does not even enquire how the Christ came down from heaven,
7 or how He Rose from the dead: it does nothing but simply
8 hear God's word preached by us, and receive it in the heart.
9 Confession of the Son of God, and believing in the heart His
10

Faith is the principle of Righteousness which the Jews stumbled at.

[f] δικαιοσύνην.

[g] δικαιοσύνην.

How faith arises in us.

Resurrection by God's power—this is the sum. And 'whosoever believeth,' includes both Jew and Gentile. So, 'whosoever shall call on the name of the Lord shall be saved.' 11 12 13

Some Gentiles also stumbled.

This 'whosoever shall call' explains my preaching to the Gentiles: for how could they call on Him of Whom they had not heard? or hear without a preacher? Hence, too, the importance of our Apostolic commission—as Isaiah foretold. Not that it has been so successful that Gentiles, any more than the Jews, have all obeyed the Gospel: indeed Isaiah foreboded much unbelief. Still, preaching is the common means of faith, and the preaching has gone abroad to all the world. And Israel was quite aware of old that their sins would provoke God to call the Gentiles, and so punish their disobedience to the heavenly voice. Both Moses and Isaiah had warned them of it[a]. 14 15 16 17 18 19 20 21

[a] *Deut.* xxxii. 21; *Isa.* lxv. 1, 2.

The Jews are not wholly cast off.

XIV. And yet for all this I am not saying that God has finally cast off His ancient people. No. I am an Israelite myself. God has not cast off His people 'whom only He had known[b] of all nations of the earth[c],' giving them precedence of old[1]. Elijah feared it in his day; and then the voice of God assured him that it was not so, and that there were seven thousand faithful, besides himself. And so there is a remnant now who, even among the Jews, are chosen, God bestowing the grace of His Spirit freely on them. It was an act of grace, and not for anything they had done[d],—for otherwise it would not be grace; (as I said even in the case of Abraham[e]); and thus, though Israel as a nation has not now obtained this grace[f], a portion of the nation has done so; and the rest come under that description which is given in Isaiah, of Jerusalem under chastisement for her sins, and judicially blinded at last[g]. The same too is intimated in the Psalms;— that in consequence of their sinfulness everything would be a stumbling-block to them. We must not think however that 11 1 2 3 4 5 6 7 8 9 10 11

[b] προέγνω.
[c] *Amos* iii. 2; *Deut.* x. 14, 15.
[d] om. εἰ δὲ ἐξ ἔργων, κ.τ.λ. See also *Vat.*
[e] *Rom.* iv. 4, 5.
[f] viz. δικαιοσύνην. *Rom.* ix. 31.
[g] *Isa.* xxix. 10–13.

[1] 'The Jew *first*:' the calling of the Gentiles is also included: because the 'mystery was hid in God,' &c. Also *Acts* xv. 18. *Vat.*, γνωστὰ ἀπ' αἰῶνος.

their stumbling was intended to produce their ruin; but the reverse. It was effect rather than cause. And yet, through the fall of the Jews salvation is preached to the Gentiles; and I trust that it may provoke some reaction in the Jewish
12 mind. For if the Gentiles be now benefited by the fault of the Jews in this, surely they will be still more benefited if the Jew should repent and join them.

13 Though hitherto a stranger to you at Rome, I speak this to the Gentiles among you, as their special Apostle[a], and
14 glorying in my mission, if so be I may move the heart of my
15 own countrymen, to share your grace. For if the casting off of the Jewish nation be for the benefit of the rest of the world, I would say to the Gentiles, that to receive the Jews
16 again will be like life from the dead. We speak of the Jewish believers, 'the firstfruits of the Gospel,' as 'the saints[b];'—and are not the whole nation to be so regarded?
17 The root and the branches are one in this respect. If some of the branches have been broken off, and the Gentiles as a wild olive-tree have been grafted in, to partake of the rich-
18 ness of the ancient tree; the Gentile must not boast against the Jew. SALVATION IS OF THE JEWS[c], and not of the
19 Gentiles. Say not, 'they were broken off that I might be
20 grafted in.' They were broken off for not living by faith; and your position depends on your so living. Be not presumptuous.
21 If God spared not the Jews, take heed lest He spare not you.

22 See then both the goodness and the severity of God: severity to the Jews; goodness to you Gentiles, if you continue in His goodness. If you continue not, you too will be
23 cut off; and the Jews will be grafted in again, if they be-
24 lieve. Such faith is indeed more natural, or nearer, for them
25 than for you. This is indeed a part of the whole mystery of the Church: this falling off of Israel is but temporary, and
26 when the Gentiles have come in, the nation of Israel will come also, and fulfil the prophet's words, 'Out of Zion shall proceed the Deliverer Who will turn away ungodliness from Jacob.'
27 28 This is God's covenant with them. They are enemies to the

And the nation will yet be restored.

[a] *Rom.* xii. 3.

[b] ἁγία.

[c] *S. John* iv. 22.

The Jewish unbelief is temporary.

Gospel at present, and make a way for the Gentiles; but a few of them have believed; for God had loved them for the sake of Abraham, Isaac, and Jacob, whom He called to be His servants. God does not reverse His own acts. As in former days the Gentiles rebelled against God, and yet (on the occasion of the Jewish rebellion against Him) have been admitted to favour, according as they believe; so now the Jews have rebelled against Him, and yet may be again admitted, and may share the Gentiles' grace. For God has treated you both as in rebellion, and has had mercy for both.

29 30 31 32

[a] *1 Cor.* ii. 10.

O fathomless wealth of Goodness [a], and of Eternal Wisdom! O Judgments beyond all exploring! O Providence, that man cannot track! For who can know the mind of God [b]? who enter into His plans with Him? or who has interchanged gifts and knowledge with God?

33 34 35

[b] *1 Cor.* ii. 16.

Since from God, through God, and for God, are all His Universe! Glory to God for ever! Amen.

36

Mutual duties of Christians.

[c] *Rom.* vi. 19; viii. 13.

XV. I entreat you then, by the great mercies that God has shown to you, present your whole fleshly life here to God [c]. Make a living Sacrifice of it even before death arrives: it is the only reasonable thing for you to do. Conform not to the present world; be transformed for the Renewed Life according to the Perfect [1] will of God now made known [d]. And, having a right by the grace given to me to say it, I admonish Gentile [e] and Jew among you to abate all jealousy, and estimate each other according to your gifts of faith [f], and nothing else. For these gifts are various, as are the members of a body: for we as a whole are one body in Christ, though individually [g] we are but members. Having such gifts as God's Spirit imparts, prophecy duly regulated [h], or ministry in deaconship for some; or for a teacher a gift for teaching, or for an exhorter, special spiritual consolation, or gifts of mutual assistance; or for others wisdom in office, or gentleness in showing mercy; let there be genuine love; abhorrence of evil, adherence to Good.

12 1 2 3 4 5 6 7 8 9

[d] *Rom.* vi. 4.

[e] *Rom.* xi. 13.

[f] *1 Cor.* xii. 4–30; *2 Tim.* ii. 15, ὀρθοτομοῦντα.

[g] τὸ δὲ καθ' εἷς.

[h] *1 Cor.* xiv. 29.

[1] See Note I.

10 Be affectionate in your brotherhood, honouring each other
11 both Jews and Gentiles; not over-eager, yet earnest in the
12 Holy Spirit; using each opportunity as it arises—filled with
joy at the coming of Christ, and meanwhile patient under per-
13 secution and constant in prayer. Be charitable to the poor of[a]
14 Jerusalem and kind to all. BLESS YOUR PERSECUTORS. Be glad
15 with the glad, sorrowful with the sorrowful. Think together[b];
16 and not loftily but lowlily; and not some apart from others.
17 Let there be no RETALIATION FOR WRONG, but nobleness before
18 all men—and, on your part, peace with all; never avenging
19 yourselves, but leaving that to the Lord. Show kindness even
20
21 to your enemies, (who have so often banished you), and never
be conquered by evil, but rather conquer it by your goodness.

[a] ἁγίοις.

[b] Jew and Gentile: τὸ αὐτὸ φρονοῦντες. Comp. *Phil.* ii. 4–6.

13 XVI. As to the secular Government, remember the duty of *Duties to the world.*
1 submission. Government is an appointment of God; and to
2
3 resist it is to resist Providence. Governors are no objects of
dread to good men, but only to the evil. If you are at all afraid,
keep quiet, and generally the Government will only be too glad
4 to let you alone. The Civil Governor is God's minister for
good, and of course if you do evil you have ground to fear;
otherwise the Governor would be useless. It is his duty to
5 be God's instrument for punishing evil. And so, be you sub-
missive; and not only on this ground, but on principle. And
6 pay your taxes, since Government must be paid for. Render
what is right to the Governors as ministers of Providence.
7 Give what is due indeed to everybody—taxes, respect, honour,
8 as it may be. Be out of debt to all, except as to love—let
that be a standing debt, ever being paid. LOVE FULFILS THE
9 WHOLE LAW[c]. And be yet more urgent because the end is at
10 hand, and things draw to a crisis. The great event is nearer
11
12 now than when we first were converted. The night advances;
13 the day is coming. Clothe yourselves with the mind of Christ,
14 and heed not things of the flesh.

[c] *S. Matt.* xxii. 40; *Gal.* v. 14.

14 XVII. As to any one who is weak in the faith, receive him *Duties to weak brethren.*
1

into your communion; but not to debate with him. Have 2
nothing to do with questions about 'eating meat,' or 'eating
herbs.' Let people do as they like. Either may be equally 3
acceptable in God's sight. We must not judge our brethren 4
in such things. Nor yet as to the observing of Days. We 5
should leave others free to do as they think best, so long as 6
they are doing it religiously. We must not exalt our own 7
preferences; but aim to live and die for Christ, for we are 8
His. Our Lord's Death and Resurrection were for this—even 9
[a] *Phil.* ii. 9–11. to secure His Lordship over us all [a], both in life and death.
It cannot be for us to judge our brethren; since all shall be 10
[b] *Isa.* xlv. 23. judged by Christ, as Isaiah [b] foretold. To God we must give 11 12
our account. If we are to judge at all, let it be—how we 13
can best remove hindrances out of the way of another. Our 14
SAVIOUR'S own words have fully satisfied me that THAT WHICH
[c] *S. Matt.* xv. 11. GOETH INTO THE MOUTH NEVER DEFILETH [c]; but so long as any
one thinks a thing unclean, it is so to him. If we vex him in 15
such a matter, we are not showing him 'love.' Christ loved
that man enough to die for him; and shall we risk destroying
the man, at least as far as we can? Do not expose even good 16
principles to be misunderstood. The KINGDOM OF GOD de- 17
pends on no such questions, BUT IS RIGHTEOUSNESS, PEACE,
[d] *S. Luke* xvii. 21. AND JOY in the Holy Spirit [d].

Serve Christ in these, and God will be pleased; and man 18
also. Let the rule be 'Peace and mutual help.' These small 19
What varieties of thought may be allowed. questions harm the work of God among us. It is a popular 20
saying indeed, that 'all things are pure,' but it is just the
reverse to the man who is vexed by a thing. To me asceti- 21
[e] 1 *Tim.* iv. 8, and v. 23. cism seems weak [e], but we still had better avoid certain things
altogether, than injure others by them. Keep your own faith 22
to yourself in such a matter, and be tolerant to others, if their
faith restrains them from that which yours allows. A bad 23
conscience in anything implies a sense of sin [1]. The stronger 15
should bear the infirmities of the weaker,—and please others 1 2

[1] Three verses from ch. xvi. are inserted here in many MSS. The *Vat.* omits them.

and not themselves. This was our Master's life and rule, and was foretold of Him in the Scriptures which are for our instruction. And may God, Who has been so longsuffering to us, make you think alike in this; that you may with one mind as well as one mouth glorify God through Christ.

Let Jews and Gentiles receive one another; as Christ has received us both. Christ, I venture to say it, was a minister of Circumcision first, TO FULFIL ALL RIGHTEOUSNESS [a], and confirm the promises to the Circumcised. On the other hand the Gentiles glorify God for His mercy, in accordance with the prophetic words of Christ, 'I will confess Thee among the Gentiles and sing to Thy name.' The prophet's 'Rejoice ye Gentiles, with His People,' again unites both. Isaiah speaks too of the 'Root of Jesse' Who should be the Ruler and 'Trust of the Gentiles.'

[a] *S. Matt.* iii. 15.

Forbearance of Christian Jews and Gentiles.

XVIII. May God Who sets so great a hope before us fill you with joy, and give you peace in your faith, that your hope of the Lord's coming may overflow through the power of the Holy Spirit. And as for you at Rome, I am fully persuaded that you are full of such gifts that you are able to advise one another; and I have only written thus boldly to you because of my Apostolic position and grace [b], to stir you to remembrance, and take my place as the Minister of Christ to the Gentiles, doing my Priestly work towards the Gospel of God [c], that the offering of the Gentiles may be acceptable, being sanctified in the Holy Spirit. I have this glorious Mission [d] in Divine things. I venture not indeed to refer to anything [e], except such facts as God has done by me in reference to the Gentiles, bringing them to the faith, by the power of miracles and by the Holy Spirit, preaching, as I have done, from Jerusalem round about to Illyricum. I did it, when possible, where Christ's name had not been heard before, so as not to build on another's foundation [f], (as Isaiah's words seem to describe for me [g]); and this is one reason why I have delayed my visit to you who have already heard the Gospel.

[b] *Rom.* xi. 13; and xii. 3.

[c] λειτουργὸν Ἰησοῦ Χριστοῦ . . . ἱερουργοῦντα.

[d] καύχησιν.

[e] (He explains a certain reticence here.)

[f] 2 *Cor.* x. 13–16.

[g] *Isa.* lii. 15.

The personal plans of the Apostle.

XIX. But now as I have discharged my present duty in 23
Corinth, and having wished for a visit to Rome these many
years, I will promise to make it whenever I go to Spain. 24
(a A kind of prophetic hint.) You will be able to forward my journey, and I may [a] stay
some time with you. At present I am going to Jerusalem 25
b ἁγίοις. with the alms for the poor there [b] which the Macedonian and 26
Achaian believers have been so good as to send. They feel 27
that it is due: for having shared the spiritual blessings of the
Church there, they wish to reciprocate in things of this world.
c σφραγισάμενος. When I have done this, and left all securely [c], I wish to go to 28
2 *Cor.* viii. 20–22. Spain. And I hope to come to you in the fulness of the 29
d ch. i. 11. blessing of the Gospel [d].

And I beseech you to pray for me; that I may be delivered 30
from the unbelievers in Jerusalem, and that my present of 31
e τοῖς ἁγίοις. alms may be well received by the Jerusalem [e] Church. So my 32
coming to you will indeed be a refreshment. And may God 33
grant peace to you all!

Messages to friends at Rome.

XX. I commend to you Phœbe our sister, Deaconess of 16
the Church here in Cenchrea. And any of our own nation 1, 2
should receive her in the Lord, as specially deserving well of
f ἀξίως τῶν ἁγίων. us [f], and help her as she may need; she has been good to many,
and most useful to myself. Greet Priscilla and Aquila, my 3
fellow-workers: they risked their lives for me, and the Gentile 4
Churches all are grateful to them. Greet the Church in their 5
g Ἐπαίνετος = יְהוּדָה. house. I must mention too Epænetus [g], my first convert in
h τῆς Ἀσίας. *Vat.* &c. Asia [h]; Mary a great worker for us; Andronicus and Junia 6
my kinsmen and fellow-prisoners, who are so illustrious 7
among the Apostles, and were converted before myself; my 8
friend Amplias; Urbane, and Stachys. Then there is Apelles, 9
so thoroughly well-tried, and Herodion my relation, and the 10, 11
family of Aristobulus. Some of the house of Narcissus too
are Christians; Tryphena and Tryphosa and Persis, all 12
workers; Rufus, so signally chosen, and his mother and mine: 13
Asyncritus, Phlegon, Hermas, Hermes, Patrobas, and those who 14
live with them; Philologus and Julia, Nereus and his sister, 15

16 Olympas, and the Jewish believers[a] about them. Salute with the salutation of our people[b]. All[1] the Churches send you their salutation also, as Gentiles.

17 And I beseech you, brethren, to mark those who make factious dividings, and depart from the doctrine you have
18 been taught. Avoid them. All such are really worldly, though their soft speaking may deceive the simple-hearted.
19 Your obedience however is not doubtful; and I am but putting
20 you on your guard. Soon will the God of peace bruise Satan under your feet.

'The grace of the Lord Jesus Christ with you!'

21 Timothy, my fellow-worker; and Lucius, Jason, and Sosipater, my kinsmen, salute you.

22 (I Tertius, who wrote this Epistle, salute you.)

23 Gaius, my host, (hospitable to the whole Church), salutes
24 you: Erastus the Chamberlain, too; and Quartus, a brother[c].

25 Now to HIM Who has power to establish[d] you in this my Gospel, and the preaching of Jesus Christ, according to the Revelation of the Mystery, sealed up from the beginning
26 and now shining forth through the prophetical Scriptures, according to the ordinance of the Eternal God made known to the Gentiles for their obedience:

27 To the only Wise God[e], through Jesus Christ, Glory for ever! Amen.

[a] ἁγίους.

[b] ἁγίῳ.

[c] om. ἡ χάρις κ.τ.λ. *Vat.*

[d] Comp. ch. i. 11, and xv. 29.

[e] om. ᾧ. *Vat.*

[1] πᾶσαι, i. e. in Greece and Macedonia. ὑμᾶς, i. e. the Church in the house of Priscilla and Aquila,—not the Romans.

SUM OF THE EPISTLE TO THE ROMANS.

§ I.	The Apostle's Greetings to the Romans. His desire to see Rome: and why.	ch. i. 1–16.
II.	The Gospel a Power, δύναμις,—(and Divine), for man's 'salvation,' or renewal;	i. 16, 17.
	For man is a moral ruin, if he departs from God.	i. 18–23.
	The Gentile had departed from God;	i. 23–32.
	And the Jew also was guilty of the same.	ii. 1–16.
III.	The sinful Jew can claim no immunity.	ii. 17–29.
IV.	What the advantage of 'the Law' had been; or might have been. ...	iii. 1–19.
V.	How the Gospel 'fulfils the Law.' ...	iii. 20–31.
VI.	Abraham's own 'blessing:' what it was; and to whom it extends. ...	iv. 1–12.
	Abraham's 'Promise,' for his seed. ...	iv. 13–25.
VII.	Universality of the Gospel.	v. 1–11.
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(1.) The Apostle introduces and states his subject.

(2.) His view of the condition of the world,

(3.) and of the case of the Jewish people; under every aspect.

(4.) Universality of the Gospel.

§ VIII.	The Gospel has a power of vitally uniting us to Christ, our Righteous Head;	vi. 1–15.
	And binding us to God's righteous service;	vi. 16–23.
	As if marrying us to the Risen Lord.	vii. 1–6.
IX.	The Law is not to be blamed; while we are rescued from its condemnation.	vii. 7–14.
X.	The State of Transition, and its struggle.	vii. 14–24.
	Christians are 'Sons of God' in Christ: 'Heirs,' and 'Co-heirs:'	
	And are not 'in the flesh.'	vii. 25—viii. 27.
XI.	This accords with the Divine Plan from the first; both as to Jews and Gentiles.	viii. 27–39.
XII.	Present relation of the Jews to the ancient promises.	ix. 1–18.
	The Jews knew of old, that they were on their probation.	ix. 19–29.
XIII.	FAITH is the principle of RIGHTEOUSNESS; which the Jews stumbled at.	ix. 29–33.
	(How faith arises.)	
	Some Gentiles also stumbled. ...	x. 1–21.
XIV.	The Jews are not wholly cast off; ...	xi. 1–12.
	And the nation will yet be restored.	xi. 13–36.

(5.) Its Divine action on human nature stated and illustrated.

(6.) Its accordance with the Plan of God;—for both Jews and Gentiles.

(7.) The Divine Principle of man's moral Renewal.

§ XV. Mutual duties of 'the called;' Jews and Gentiles. ... ... xii. 1–21.

XVI. Duties to the world at present; ... xiii. 1–14.

XVII. Duties towards the weak brethren. ... xiv. 1–17.

What varieties of thought may be allowed. ... ... xiv. 18—xv. 6.

XVIII. Forbearance, among Christian Jews and Gentiles. ... ... xv. 6–11.

(8.) (Certain immediate duties of Christians.)

XIX. The Apostle's personal plans. ... xv. 12–33.

XX. His messages to friends at Rome. ... xvi. 1–24.

(9.) Conclusion.

THE THIRD SPEECH OF S. PAUL.

A.D. 59.

Preface.

THE Apostle having sent forward this Epistle to the west by Phœbe the Deaconess of Cenchrea[a], *began his own journey eastward*[b]. *He was now (as it proved) to see Jerusalem for the last time. He had not been there since he had sailed from Corinth some four years before.*

Leaving Titus in Crete, he went through Macedonia; crossed to Troas, as we saw; met Timothy and others, and soon arrived at Miletus, the port of Ephesus. There, in the presence of Timothy, (now strengthened by personal intercourse with himself), he finally addressed the Elders from Ephesus, who met him as he had directed. He left Timothy there.

His address, as recorded by S. Luke[c], *is full of affectionate retrospect and warning. Having spoken it, he prayed with them; and then went on his way to Jerusalem.*

It would seem most probable, from several incidents, that the Elders who met S. Paul at Miletus came from many neighbouring Churches, to which Ephesus was, as would now be said, 'Metropolitical,' if the term were allowable. They are addressed as ἐπίσκοποι *as well as* πρεσβύτεροι. *(This may also explain the absence of the name of Ephesus from the Epistle afterwards addressed to them, and to other Churches around them, subsequent to the Apostle's arrival at Rome.)*

[a] *Rom.* xvi. 1.

[b] His visits to Jerusalem. 1. *Acts* ix. 26; *Gal.* i. 18; after his three years in Arabia. 2. *Acts* xi. 30; from Antioch with alms; Barnabas accompanying. 3. *Acts* xv. 2; to the Council; *Gal.* ii. 2. 4. *Acts* xviii. 18; between leaving Corinth and settling at Ephesus. 5. *Acts* xxi. 17; the last visit.

[c] *Acts* xx. 17.

The Continuous Sense of S. Paul's Third Recorded Speech.

(Acts xx. 18–35. *To the Elders of Ephesus, &c.*)

You have known, from the first day I came into Asia, in what way I have conducted myself among you. I was engaged in Christ's service, amidst humiliations, sorrows, and trials, arising from the conspiracies of the Jews [a]. You know too how I withheld nothing that was good for you, either in my public teaching or house to house visitation. To Jews and Gentiles alike I taught Repentance towards God, and Faith towards our Lord Jesus Christ. I am now on my way to Jerusalem, impelled I may say by the Holy Spirit to my present course, being myself ignorant of what is before me; except that the Spirit forewarns me distinctly of coming troubles, and even imprisonment. But I value my life at nothing in comparison of my duty, which is to witness to the Gospel of God's grace. I am conscious too that you, among whom I have been passing these three years, preaching the Kingdom of God, will see me no more: and I ask you to bear in mind that, as to you all, I am clear of responsibility; for I have told you the whole Divine plan, or, at least, kept back nothing [b] profitable.

Take good heed then to yourselves, and to the flock over which the Holy Ghost has made you overseers; so that you FEED THE FLOCK OF GOD which He has purchased with His own Blood. For I know that when I am gone, OPPRESSIVE [c] WOLVES, as our Master called them [d], certain Jewish teachers, will come in, not sparing the flock: and some will arise among yourselves, speaking opposite things, to rend away disciples. Watch then, and remember the three years' work

18 19 20 21 22 23 24 25 26 27 28 29 30 31

[a] Ep. i. of S. Clement V.

[b] ver. 20. *τῶν συμφερόντων.*

[c] *βαρεῖς.* Jewish teachers laying the *βάρος* on you which the Apostles would not. *Acts* xv. 28.

[d] *S. Matt.* vii. 15; *S. Luke* x. 3; *S. John* x. 12.

which I have done for every one among you with most earnest affection day and night.

32 And now, brethren, I resign you to God, and to the supernatural Gift which He has bestowed in such abundant grace on you; which is able to complete what I have begun, and [1] give you your portion among His people whom He chose to be His 'saints [a].'

[a] ἡγιασμένοις.

33 As to gold, or silver, or apparel,—I have desired them
34 from none of you. I have gained my own living; to set
35 you all an example, how you should be able even to support others who may be infirm among you,—mindful of the words of our Lord, 'IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.'

[1] Note E.

A.D. 59.

THE EPISTLE TO TITUS.

Preface.

THE Apostle then went on his way, by sea. He soon landed at Cæsarea, where a prophet told him of the bad feeling which prevailed against him, but could not persuade him to give up his plan of going to Jerusalem. He would here however find a moment of leisure in which, before proceeding further, he could despatch a letter to Titus, whom he had left behind him on his departure from Corinth, and who was now in Crete[a]*: just as Timothy was in Ephesus*[b].

[a] *Tit.* i. 5.

[b] 1 *Tim.* i. 3.

It does not appear at what time Crete first became Christian. There were Cretans in Jerusalem on the day of Pentecost[c]*, who must have carried back with them the rumours of that wonderful time. The very numerous settlements of Jews*[1] *throughout the island must have known the outlines of the Christian story; and Crete could hardly have been left unnoticed by S. Paul at Ephesus, from which place he tells us he had supervision of 'all the Churches.' The direct and natural communication too between the port of Corinth and Crete would also suggest that during the Apostle's previous residence at Corinth he had communication with that island. He even seems once to imply, that the Corinthians knew of his own voyages and perils in that sea*[d].

[c] *Acts* ii. 11.

[d] 2 *Cor.* xi. 26–28.

Titus was a Gentile[e]*. We know nothing of his history except from S. Paul's Epistles. He was specially dear to the Apostle, and seems to have been with him much at Ephesus and Corinth. Titus and Timothy were the most loved and trusted of all the friends of S. Paul: and, as we saw, were both in his company at his last visit to Corinth*[f].

[e] *Gal.* ii. 1, 3.

[f] 2 *Cor.* viii. 22, 23; ix. 3; *Acts* xx. 4.

It was then, as we have intimated, after his arrival at Cæsarea,

[1] Philo, Leg. ad Caium.

and before leaving the coast, that S. Paul appears to have written to Titus; (just as he wrote his first instructions to Timothy soon after leaving him). He had also to tell him of his own intentions as to the future. It was his plan to return from Jerusalem, possibly to Corinth, and at all events to pass on to Nicopolis, a city on the north-west coast of Greece. He hoped to winter there; and as it was of easy access from Crete, he wished Titus then to meet him, and send on some friends to make preparations. From Nicopolis his probable course would have been, as he had just said, to Italy and Spain [a].

[a] *Rom.* xv. 24; *Tit.* iii. 12.

The following is his letter to Titus. The plans implied in it, as to his own movements, we find were frustrated by his imprisonments, first at Jerusalem, and then at Cæsarea, and at Rome.

The Epistle to Titus.

From Cæsarea.

(*Continuous Sense.*)

1 Paul, God's own servant [b] and Jesus Christ's Apostle to the
1 nations who are all now called [1] to the Faith in Him, to the
2 Truth which sanctifies, and to the Hope of the life to come
3 (promised by the prophets and proclaimed by me at the com-
4 mand of God our Saviour [c]); Greeting, to Titus my own son holding with me this faith for the world.

[b] δοῦλος: first used shortly before in writing to Rome.

[c] Σωτήρ, the Divine title, applied equally to Father and Son; ch. ii. 10, 13; iii. 4, 6.

5 When, on quitting Corinth, I left you [2] behind in Crete, it was that you should put in order the very defective Churches there, and place elders in them, city by city, according to my instructions which I may now enumerate.

6 Any one whom you so appoint should be a blameless man, Married, but who has not divorced his wife to marry another [3],—as the manner of some is: his family too should

[1] *Rom.* viii. 33, and ix. 24, 25. Comp. this πίστις ἐκλεκτῶν with the κοινὴ πίστις, ver. 4.

[2] Either κατέλιπον, or (var. lect.) ἀπέλιπον,—according as he was speaking with geographical exactness, or with apostolic authority and delegation.

[3] See Hammond and Bingham, here, and in 1 *Tim.* iii. 2, *S. Mark* x. 11, among the moderns; and S. Chrysostom and Theodoret among the ancients.

be faithful [a] and orderly. As a steward of God's house, the 7
Church, he who has the oversight should be of unblemished
reputation, self-controlled, and a pattern of all goodness and 8
generosity. He should have a firm hold of the Gospel 9
teaching, so as to be an instructor of truth and virtue in all
respects.

There are indeed so many Jews in the island, that there 10
will be need of a strong check on false doctrine and practice, 11
in every way: some of them merely teaching for money.
Even a Cretan poet has said of the inhabitants there, that 12
they are a most sordid race [b]: and it is true. You must insist 13
then that faith and holiness are inseparable [1]. No Jewish 14
fables must be allowed, for they all tend to turn men from
this truth. It is said, 'All things are pure to those who are 15
pure;' but remember also that to the defiled and unbelieving
nothing is pure—not even their mind or conscience [c]. Their 16
very profession 'that they know God' is false; for their
works deny Him [d]:—they are ABOMINATION TO HIM.

But you, on your part, see that you maintain that men **2**
must be righteous, on their accepting the faith: **1**

That old men must have the virtues of age, venerableness, 2
gravity, discretion, orthodoxy, and patient goodness. That 3
aged women be, both as to deportment and dress, pictures of
sanctity, not given to fault-finding, but temperate, and teach-
ing rather by example; admonishing younger women to be 4
faithful to their husbands and devoted to their children,
modest, pure, workers at home [e], and submissive, I repeat, to 5
their own husbands, that there be no scandals. Then as to 6
young men, set them an example yourself in all these respects, 7
both as to faith and virtue: so holily living by your faith that 8
opponents may find nothing to say against our religion.

Tell slaves to be subordinate to their own lords; purloining 9
nothing, but showing entire good faith; that so our God and 10
Saviour may be honoured among all classes. For the Gospel 11

[a] τέκνα πιστά: (the children of Christians being enrolled among the πιστοί).

[b] γαστέρες ἀργαί. See also Athenæus, *Deipnos.* xiii.77.

[c] 2 *Tim* iii. 8.

[d] 1 *Cor.* viii. 2; *S. Matt.* xv. 8: βδελυκτοὶ, *S. Luke* xvi. 15.

[e] οἰκουργούς. *Sin.*

[1] ὑγιαίνωσιν ἐν πίστει. The phrase means invariably sound morality arising from a principle of faith, and is the same as *Rom.* i. 17.

12 has been given for slaves as well as lords, teaching all alike to avoid the sinful ways of this world and to live righteously [a];
13 looking for the end, that Blessed Hope—the glorious coming
14 of our God [1] and Saviour; Who gave Himself for us, for this very object, the forming a peculiar [b] people, eager for holiness.
15 Urge this with all authority, regardless of those who may set you at nought.

3 Remind them to be dutiful to the civil power, and ready to
1 help at all times in the cause of good government: never to
2 be violent in language, never disputatious; but gentle to
3 every one. If the heathen are violent, we should remember
4 that we were equally so, before our conversion. When God's
5 love to man, as his Saviour, shone forth, He did not save us in consequence of anything we had previously done, but according to His own mercifulness, by the laver of Regeneration,
6 and Renewal of the Holy Spirit poured out on us richly
7 through Jesus Christ our Saviour [c]. Having received strength for RIGHTEOUSNESS through this His grace, we shall, according
8 to the faithful saying [d] of our Lord, INHERIT EVERLASTING LIFE [e]. Insist on this. Believers in God must be righteous by their
9 faith. This is PROFITABLE [f] to men; but Jewish enquiries and 'genealogies' and disputes are useless, and worse.
10 If a man cleaves to his own view after one or two admoni-
11 tions, avoid him. You may be very sure that his own conscience condemns him.
12 When I send Artemas to you, or Tychicus, you will understand that I wish you to hasten to me at Nicopolis, where I propose to winter [g].
13 Send forward at once Zenas the lawyer and Apollos; at least let nothing be wanting on your part to enable them to
14 go. And let my own friends about you lend a personal hand to assist in this; that they may not be useless in the work.
15 All who are with me greet you. Greet all my friends.

'The Grace with you all!'

[a] δικαίως.

[b] סְגֻלָּה; *Exod.* xix. 5; *Deut.* vii. 6; xiv. 2; xxvi. 18; *Ps.* cxxxv. 4; *Mal.* iii. 7.

[c] See i. 3, 4. σωτήρ.

[d] πιστὸς λόγος.

[e] *S. Luke* x. 25, and xviii. 18; *S. Matt.* xix. 29.

[f] *S. Matt.* xvi. 26.

[g] (After visiting Corinth on my return from Jerusalem; and to stay there till I go on to Rome.)

[1] All the Greek fathers naturally read the Greek thus. (See Note J.)

A.D. 59.

THE FOURTH SPEECH OF S. PAUL.

Preface.

AFTER despatching this short letter to Titus from Cæsarea, the Apostle, arrived at Jerusalem, went at once to S. James the Presiding Apostle there, and found himself well received by the Church. He was persuaded by them to make an effort wholly to conciliate the feelings of Jewish believers by conforming to the Law of Moses. The attempt was generous; but it did not pacify the Apostle's enemies.

[a] *Acts* xxi. *On a serious riot occurring* [a], *the Apostle had permission of the civil authorities (who had interfered) to address the people of the city from the castle stairs. He spoke to them in Hebrew, to the following effect: (apparently from this time casting off all attempt at conformity to the Law of Moses).*

The Continuous Sense of S. Paul's Fourth Recorded Speech.

(Acts xxii. 1–21. *To the People of Jerusalem.*)

Men, Brethren, and Fathers; hear I beseech you my de- 1
fence.

A Jew as I am, born in Tarsus in Cilicia, educated here in 3
Jerusalem under Gamaliel, taught carefully therefore in our
nation's law,—I was an earnest zealot as you all know. I 4
am he who prosecuted this sect to the utmost, imprisoning
[b] (Theophilus.) both men and women. The High Priest [b], and the whole 5
conclave of our Elders, will bear witness; for they gave me

letters to Damascus empowering me to bring these persons
6 bound to Jerusalem for punishment. I went; and as I
approached Damascus about noon, suddenly a bright light
7 from heaven flashed around me. I fell prostrate; and a voice
exclaimed, 'Saul, Saul, why dost thou persecute Me?' I
8 answered, 'Who art Thou, Lord?' And He said to me, 'I am
JESUS Whom thou persecutest.'
9 Now they who were with me saw the light, though they
10 understood not what was said. I enquired at once, 'What
shall I do, Lord?' And the reply was, 'Rise up and go on
11 to Damascus, and you shall know.' The light had so blinded
12 me that I was led by the hand to the city. When I was
13 there, a man of the name of Ananias, a strict Jew, came to
14 me, and at once restored me to sight. The words of Ananias
to me were these:

'The God of our fathers has chosen you, both to know His
15 will, and to see THAT JUST ONE[a], and hear His voice, and to
witness to others of what you have seen and what you have
16 heard. And why linger? Rise and be baptized, and cleanse
your sins, and call on His name.'

17 On my return to Jerusalem[b], some time after this[c], He
appeared to me in the temple, while I was in a trance, pray-
18 ing, and commanded me to depart, because He knew that the
19 people of Jerusalem would not believe on Him. I had
20 supposed that from the fact of my having been witness to
Stephen's martyrdom, at this very place, and from my being
known to have been zealous against Christians, my testimony
21 was certain to be received: but the Divine answer to me in
the temple then simply was, 'No; leave Jerusalem: I will
send you to the Gentiles afar off!'

[a] *S. Matt.* xxvii. 19; *S. Luke* xxiii. 47.

[b] *Acts* ix. 26-31.

[c] (Three years in Arabia. *Gal.* i. 17, 18.)

The people would hear the Apostle no further: and thus he broke off.

A.D. 60.

THE FIFTH SPEECH OF S. PAUL.

Preface.

THE personal opposition to S. Paul went on increasing, and he was imprisoned; and sent in custody to Cæsarea, where he remained two years.

Being put on his defence before Felix the Governor, the Apostle spoke to this effect:

The Continuous Sense of S. Paul's Fifth Recorded Speech.

(Acts xxiv. 10–21. *Before Felix the Roman Governor, at Cæsarea.*)

[a] Seven years; viz. from the twelfth year of Claudius.

MANY [a] years, I am well aware, you have been chief magis- 10
trate here, and consequently I speak for myself with the
more confidence. You may with no difficulty be assured of 11
the fact, that it is only twelve days since I came to Jerusalem;
and then it was to worship in the temple. No one found 12
me factiously disputing—nor making a crowd—either in the
synagogues or the city. They cannot prove one of the charges 13
which you have heard. Thus much indeed I own, that I 14
worship the God of my fathers in a way that they call heresy;
though I believe everything in the Law and the Prophets.
I have the same hope too, that they themselves have, that 15
there will be a Resurrection of the dead, both of the just and
the unjust [1]; and I am in consequence always strict and care- 16
ful to have a blameless conscience.

[1] As he also reminded this governor at other times, (*Acts* xxiv. 25); for Felix sent for him to hear further on these topics; and is said to have trembled at S. Paul's doctrine of δικαιοσύνη.

17 When after many years' absence I came at length to
Jerusalem, I brought with me considerable alms which I had
18 collected for our poor, and many offerings. I went through a
legal purification in our temple; and there was no disturbance
19 on my part. As to those Asiatic Jews who came to accuse
me, why do they not stand forward now, if they have anything
20 to allege? Or, let any of those who are here say, if they can,
whether they have anything to urge, except that when I was
21 before the council I exclaimed, 'I am charged with teaching
the Resurrection of the dead.'

A.D. 60.

THE EPISTLE TO THE GALATIANS.

Preface.

THE Apostle at Cæsarea found the course of his mission interfered with by his prolonged imprisonment, and his thoughts turned naturally to the Churches which he had founded, some of which had not had much of his personal superintendence. He had mentioned the Churches of Galatia, in his first letter to Corinth[a], *as already established; and we are informed of his having visited the region of Galatia*[b] *at least twice; once before his European missions began*[c], *(immediately after Timothy's conversion), and once between the time of his leaving Corinth on the first occasion, and his going to settle at Ephesus for three years*[d]. *He had now no immediate probability of being able again to go to Galatia, and very painful reports had reached him. Then, too, his recent reception by the Jerusalem Jews, and his perception of the impossibility of conciliating the Jewish party, made him the more anxious about the Judaizing tendencies that had dangerously increased in Asia Minor. He therefore wrote from his prison at Cæsarea a solemn renunciation of ceremonial Judaism, for such this Epistle is; and remonstrated in a far stronger tone than ever before, at the thought of compromise.*

[a] 1 *Cor.* xvi. 1.

[b] *Gal.* i. 21.

[c] *Acts* xvi. 6.

[d] A.D. 54. *Acts* xviii. 23.

After the time of Augustus, Ancyra was the capital of the Galatian district; and it was a centre of Christian activity in the first ages of the faith. The Canons of the Ancyran Council perhaps show that Judaizing had soon ceased in that part of Galatia.

FROM CÆSAREA.

(*The Continuous Sense.*)

1 PAUL an Apostle, no delegate of man but of Jesus Christ
1 and of God the Father Who raised Him from the dead,—and
2 now acting in conjunction with all the brethren [a] here around
3 me in Cæsarea—Greeting to the Churches of Galatia, in His
4 name Who died to deliver us out of this present evil world,
5 according to His Father's will: To Whom be glory!

S. Paul's greeting:

[a] *Acts* xxiv. 23.

and assertion of his Divine authority as teacher.

6 II. I am full of astonishment that after my recent mission
to you, (in so much grace of the Holy Spirit), you are being
7 diverted to another Gospel [1], no Gospel at all, but a mere per-
8 version of truth, and meant to turn you from Christ. For,
though even an angel were to teach you other than I taught,
9 he would deserve anathema; yes, I repeat it, for it is no light
matter, if he were to teach differently from what you have
10 received hitherto, he were worthy of anathema. I appeal to
God, not man, in thus solemnly speaking. I am Christ's
11 servant, and have not to please men. My preaching to those
who have not the Law, I remind you, was derived from no
12 man. It was Christ's revelation to me, and no human teach-
ing can set it aside.

His astonishment at the fall of some Galatians from his teaching to the Law.

13 III. Brought up as I was in Judaism, and with better
14 worldly prospects than most, a strict Pharisee, a zealous and
15 trusted persecutor, it pleased God, Who marked me out [b]
16 from my birth, to give me the special grace of His Spirit and
a Revelation of His Son, that I might preach Him to the
Gentiles. On receiving this call I consulted no human being:
17 I did not even go to Jerusalem to those who were already

[b] ἀφορίσας. *Rom.* i. 1.

[1] 2 *Tim.* i. 15; from which it would seem that the Galatians largely fell away.

The Apostle's own history from the first till now vindicates his position.

Apostles. I passed three years in Arabia and then returned
to Damascus, where I had been before. And not till after 18
that, did I go to Jerusalem and spend a fortnight with Peter;
and I saw no other Apostle except James the Lord's brother. 19
I say all this as before God, for it is necessary to say it. 20

Next, leaving Jerusalem I went into Syria again, and to 21
my own native province Cilicia; and the Churches of Judæa 22
did not even know me by sight. They had heard just this,— 23
no more—that their former persecutor was now a preacher of
the faith; and they gave God the glory. It was fourteen 24
years afterwards when I went up again to Jerusalem with **2** 1
Barnabas; but I took also with me Titus a Gentile, and, in 2
going there at all, I was guided by direct revelation. I laid
before them my preaching among the Gentiles. I did this
privately to the more prominent who were there [a], (and before
the meeting of the synod), because I would not risk any
Jewish interference with what I had done [b]. Titus, though 3
uncircumcised, was admitted as a brother with all the rest,
notwithstanding the attempts of false friends insidiously 4
undermining our liberty in Christ [c]; to whom I did not yield 5
for a moment.

[a] *Gal.* ii. 6. 9; *Acts* xv 4.

[b] 1 *Thess.* iii. 5.

[c] *Acts* xv. 5.

His Apostolate asserted to S. Peter and the other Apostles.

IV. Even from the more distinguished men whom I met, 6
I accepted no authorization. What they did in conference
added nothing to the Divine ministry which was given me.
Rather, when they saw that I was commissioned to the 7
Gentiles [d], as Peter doubtless had been to the Jews, they 8
recognized the grace that had been given me by God; and 9
James, Peter, and John received Barnabas and myself as in
one fellowship, on this understanding as to the division of
labour. But they added, that though my mission was to the 10
Gentiles I was not to forget the Jerusalem poor: (and you
know how I have kept to that [e]).

[d] *Acts* xv. 12.

[e] 1 *Cor.* xvi. 1; *Acts* xi. 30; xxiv. 17.

V. And when indeed, after all this, Peter came to Antioch, 11
where I was staying with Barnabas some time [f], I was obliged

[f] *Acts* xv 35.

12 to withstand him. For at first he associated with us, as
agreed; and yet when some of the Judæan brethren arrived,
13 Peter to please them drew back, and even Barnabas and others
14 joined him. I said plainly it was not right. He who had
been living with Gentiles, as such, now wished the Gentiles
15 to Judaize. We, born-Jews (I said) and not 'sinners of the
16 Gentiles,' having learned that man has no strength for righte-
ousness [a] from works of the Law, but only through the faith of
Jesus Christ, have embraced that faith, as the only means by
17 which any man can be strengthened for righteousness [b]. If,
while we thus seek the entire power of being righteous [c] from
Christ, we do so unrighteous and hypocritical an act as this,
which seems to deny it, is it not as if we made Christ the
minister of our equivocation? None would dare to say that
18 that was exactly intended—and yet, if I build again the Juda-
ism which I have cast down, as powerless for righteousness,
19 am I not self-convicted? I, for my own part, am dead to the
20 Law that I may live to God [d]. I am crucified with Christ [e];
and I live another life, or rather Christ lives it in me. My
life now in the flesh, I live in the faith of the Son of God,
21 Who loved me and gave Himself for me. I am not going
to set aside the grace God has given me: and that is what I
should do if I went back to seek righteousness [f] from the Law.

Any return to Judaism is fatal to Christians.

[a] οὐ δικαιοῦται.

[b] δικαιωθήσεται.

[c] ζητοῦντες δικαιωθῆναι.

[d] *Rom.* vii. 3, 4.

[e] *Rom.* vi. 6, 8.

[f] δικαιοσύνη.

3 VI. Who then can have deluded any of you Galatians into
1 your irrational Judaizing? you to whom Christ, crucified for
all, was so vividly depicted by me when among you? you
2 who received too such a gift of the Holy Ghost,—as to which
I challenge you to say whether that, at all events, came to you
from works of the Law, or from your obedience to the faith of
3 Christ? And if so, have you such little sense as to think
you could begin with a gift of the Holy Spirit, and finish
4 with the old works of the flesh? And then, as to all your
persecutions for Christ, are they to go for nothing? (if indeed
5 you are resolved to take this course). But look at any among
yourselves now, who are imparting the Holy Spirit, or working

It implies a surrender of the gifts of the Spirit.

miracles; are they doing it from works of the Law, or from obedience of faith?—a faith like Abraham's who believed in God before the Law was given [a]?

[a] See *Rom.* iv. 6–12, &c.

VII. For indeed, if you would really be, as you desire, Abraham's children, it must be as men of faith [b]. Scripture provides from the first for this. It was Gospel beforehand which was preached [c] to Abraham when it was promised that God would give to all nations this blessed power to become righteous, saying, 'all shall be blessed in thee,'—it means that all who would have his faith should share Abraham's blessing. All, on the other hand, who are seeking righteousness from the Law of Moses, are, through their actual unrighteousness, under this malediction which the Law gives, 'Cursed is every one who continues not in all things written in the book of the Law to do them.'

[b] οἱ ἐκ πίστεως. *Rom.* i. 17, and iii. 30.

[c] See 1 *S. Peter* iv. 6. Comp. with *Heb.* iv. 2.

And of the promise to Abraham.

VIII. It is evident that in the times of the Law no one had strength for righteousness before God, except on the principle of Faith; for it is said, even then, 'the righteous shall live from faith [d].' And the Law is not from faith [e], but is simply injunction [f]: and there is a curse pronounced in it against all who do not perfectly keep the injunction. From that curse, Christ has redeemed us,—having Himself indeed become a curse for us, according to a symbolical saying of the Law itself, as to the kind of death which He actually died. So then the blessing of Abraham, as well as the gifts of the Holy Spirit, must come on the Gentiles, as well as on the Jews, by faith [g].

[d] *Rom.* i. 17; *Hab.* ii. 4.

[e] οὐκ ἐκ πίστεως.

[f] *Levit.* xviii. 5.

Faith is the only principle of righteousness; and the Law cannot set it aside.

[g] ch. iii. 2.

IX. Let me use to you a common human illustration here, for it is a true one. A covenant, merely between man and man [h], if really established, may not be interfered with nor changed by others. Now the Promise or Covenant made again and again to Abraham was 'to him and his Seed [1];' (not his

Illustration from human covenants.

[h] *Heb.* vi. 16, 17.

[1] *Gen.* xv. 18; xvii. 7. בְּרִית. *Vulg.* fœdus; pactum. LXX. διαθήκη = ἐπαγγελία.

'seeds,' as though the fulfilments were many, but his Seed,) *The Abrahamic covenant is ours.*
17 his One Seed—Who is Christ. And this covenant or promise, established by God [a], no law coming 430 years later can set aside.

[a] om. εἰς Χριστόν. *Vat.*

18 X. The promised inheritance was also a Free gift [b] to *A free gift.*
Abraham by God, which it would not be if obtained by
19 the Law. And if you say, how then came we to have any Law? I answer, it was a barrier set up, for the time, against sin, until the 'One Seed' should arrive [c]; and it was given, we are told, by angels [d], through Moses who held a middle place
20 between the promise and the fulfilment. But as mediator, or standing between the promise and the fulfilment, Moses is not to take the place of the One Seed [e], Who had the one Promise as a Gift from God Who is the one God of all nations, (who all
21 are included in Abraham's blessing). Between the Law and the Covenant of Promise there is indeed no opposition; but since the Law had no power to strengthen for Righteousness, it provided not for man's real need [1].

[b] κεχάρισται.

[c] *Rom.* v. 20, and vii. 7–13.

[d] *Acts* vii. 53. (An idea of S. Stephen's speech probably heard by S. Paul.)

[e] Comp. ἐφ' ἑνὸς, ver. 16, and ἑνὸς οὐκ ἔστιν.

22 XI. Scripture includes all as sinners [f], those under the Law as well as those without the Law, and shows that Faith is the
23 only principle of righteousness to any. Before the faith came *The Law having no life or power.*
we were shut up under the Law, until the Faith was revealed:
24 and thus the Law conducts us on to Christ, that we may find
25 strength to become righteous [g], from faith in Him. The Faith
26 having come, we are no more led by the Law. We all are
27 sons of God through the Faith in Christ [h]. By our baptism,
28 we have been clothed with Christ [i]; whether we be Jew or Gentile, male or female, slave or free,—being all one in Him.
29 And it is only as being His that you are of Abraham's One Seed, and inherit the Promise to Abraham.

[f] *Rom.* xi. 32.

[g] δικαιωθῶμεν.

[h] *Rom.* viii. 16.

[i] *Rom* vi. 3, 5.

4 XII. In speaking of 'heirship' of the promise to Abraham, *Illustration of heirship.*
1 we must remember that during his minority an heir is as

[1] The Law not 'δυνάμενος' as the Gospel is through the Spirit.

much under subjection in some respects as if he were but a 2
servant, until the time come appointed by the father. We 3
Jews had been hitherto but children, in servitude to the
elements of this world. But when the fulness of the time 4
was come, God sent forth His Son, made of a woman, and
under our Law, to redeem those who were under it, that we 5
might inherit the sonship. And because the Gentiles among 6
you are also sons, He has sent His Spirit to you, which teaches
you to acknowledge Him as Father; so that even as Gentiles 7
you are no longer servants, but sons, and through Christ heirs
therefore of God [a]. Formerly, not knowing God, you served 8
them who were no gods. But now having recognized God, or 9
rather been recognized by Him [b], how can you possibly wish to
turn to the poor weak elements of this world? Days and 10
months and seasons and years you are anxiously watching,—
and I fear lest all I have taught, both to Jews and Gentiles 11
in Galatia, be in vain.

[a] Or, διὰ Θεοῦ, *Vat.*, meaning through the gift of God.

[b] γνωσθέντες ὑπὸ Θεοῦ. 1 *Cor.* viii. 3; see also 2 *Tim.* ii. 19.

XIII. You must all take the course, then, that I am taking: 12
your interest and mine are really the same. It is no personal
Personal appeal of the Apostle. matter I assure you. When I first preached to you, you 13
heeded not my infirmities; you received me as if I had been 14
an angel. Why then this change? there was nothing you 15
would not then have done for me. Am I your enemy now, 16
for simply telling you the truth? I am sure that the zeal of 17
your new teachers will be bondage for you; and indeed it is
zeal for themselves. Zeal is good indeed, if in a good cause— 18
whether I am with you or not. But, my children, I am in 19
pain for you now once more, till Christ be fully formed in
you. I wish I could be present with you now, and converse 20
about it; for I am in doubt concerning you.

Allegorical illustration of the old and new Covenants. XIV. Some of you who, as children of Abraham, are wishing 21
still to be under the Law, listen to what is read to you in your 22
Pentateuch: Abraham had two sons, one from his handmaid
Hagar, and one from the free woman his wife Sarah. The

23 former was born in the course of nature: but to the latter only
24 was Canaan promised by God. These facts teach other truths:
25 they represent two orders of things; Hagar, whose child is for bondage, is in this respect like Mount Sinai, where the Law of Moses was given. Sinai, I see, still holds your Jeru-
26 salem in bondage; while the heavenly Jerusalem is free, the true mother of both Jew and Gentile who believe the promises.
27 Now did not Isaiah foreshadow this, when he called the old Jerusalem 'barren,' like Sarah for a time, and then predicted more children for her in the future, when (as spiritual) she
28 would receive and bring forth the Gentiles? For Christians
29 in truth, like Isaac, are children of the promise. And there
30 is now, as formerly, opposition between the two; and it comes to this, that the children of the bondwoman (those of the Law)
31 must be cast out like Hagar: we being children of the free-woman, and not of the slave.

5 XV. Christ, I tell you, has given you thus to be free:
1 stand fast in your freedom. Have nothing to do with what
2 even Peter at the conference called a 'yoke[a].' If anything Paul ever said to you had influence, accept what he now says.
If Gentiles among you have been circumcising themselves,
3 Christ profits them not. I repeat, that it binds you to the
4 whole Law. Whoever would be content to be strengthened for righteousness out of the Law, has nothing to do with Christ.
5 We on the other hand, in the power of the Spirit, wait for the
6 hope of Righteousness from Faith. Circumcision and uncircumcision alike are nothing; and faith, energizing through love, is all.

[a] *Acts* xv. 10.

Our freedom in Christ.

7 Now you held this once; who has stopped your course? It
8 is no doing of mine; nor of the Holy Spirit within you. A
9 small party among you has done it[b]. And I cannot help
10 trusting that you will not be persuaded after all to change your old faith; and that they who vex you will yet be disappointed, whoever they be.

Remonstrances with those who desert this freedom.

[b] 2 *Tim.* i. 15.

XVI. As for me, whatever you may hear, my persecutions would really come to an end, if I would but preach circumcision [a]. The offence of the Cross here would be done away. I would that they who thus stir you up were cut off from you altogether! I tell you that you have been called to freedom in Christ; and I only warn you not to use your freedom in a worldly direction. 11 12 13

[a] *Acts* xxi. 21.

XVII. Let peace and love, then, prevail among you; this is the purest fulfilment of the Law, after all; while internal discord will ruin you. Live in the Holy Spirit, and then the lusts of the flesh will have no charm for you. The two are essentially opposed, and they who are in the flesh do the very things they would not [b], (being in slavery to sin); while they who are led by the Spirit are different, being not under the Law. By the 'works of the flesh' I here mean all kinds of vice; by works of the Spirit, the opposite virtues. The former shut men out from the kingdom of God, the latter are independent of the Law—there is no law against them. And they that are Christ's have crucified the flesh, with its affections and lusts [c]. If we live in the Spirit, our actions must accord: and above all there must be no strife and bickering among us. 14 15 16 17 18 19 20 21 22 23 24 25 26

[b] *Rom.* vii. 15, 19.

Counsels for the Church.

[c] *Rom.* vi. 3–6.

XVIII. No doubt, brethren, some may be overtaken by a certain kind of fall, such as I have referred to, and they among you who have the Holy Spirit should impart new strength to them by their Ministry. And let them do it humbly, as knowing themselves to be liable also to temptation. It is by bearing these 'burdens' of others, (as the legal rites are called [d],) that you will fulfil Christ's law. If any one fancies he is independent, he is self-deceived. Let each examine well his own work [e]. Each must answer for himself, and not another, and each at last bear his own responsibility, when the Lord comes. 6 1 2 3 4 5

Special ministry of grace for lapsed Christians.

[d] *Acts* xv. 28.

[e] 1 *Cor.* iii. 10.

XIX. Let those who have been taught the word of truth, 6

7 support their Teachers. Deceive not yourselves in this. It is mocking God to neglect to support those who teach His Gospel; and they who are guilty of this will reap the con-
8 sequences. Spend all on yourselves now, and you corrupt yourselves: make sacrifices for the spiritual life, and you will
9 benefit hereafter. It is good, and you must not weary of this.
10 As far as you can, do it to all; but especially to those who are well acquainted with the faith[a], and such have been your Teachers.

Final directions for Galatia.

Support due to ministers.

[a] τοὺς οἰκείους τῆς πίστεως. (Suicer.)

Postscript.

11 XX. I add a few words in my own handwriting, such as it is.
12 They who are persuading any of you to be circumcised are
13 doing it to please the Jews, and escape persecution,—not that they who are circumcised really keep the Law,—but they wish to maintain this fleshly distinction as a matter of boasting,
14 both in your case and their own. But as for me, I will boast in nothing but the Cross, by which the world is crucified to
15 me, and I to the world. In Christ, neither circumcision nor
16 uncircumcision is anything; but only the new creation. My peace[b] be on all who thus lovingly think and act;—and especially on my own countrymen.

[b] *S. Luke* x. 5.

17 And now I have done. Let none bring this matter again before me. Let my sufferings for Christ attest my crucifixion with Him. It is enough.
18 Brethren, 'The Grace of our Lord Jesus Christ with your spirit!' Amen.

SUM OF THE EPISTLE TO THE GALATIANS.

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A.D. 60.

THE SIXTH SPEECH OF S. PAUL.

Preface.

THE two years of the Apostle's imprisonment at Cæsarea gave him a kind of forced leisure for contemplating the field of his missions [a]. *The effect of his appeal to the Galatians seems not to have been equal to his hopes, if we may judge from his tone when writing his next letter to Timothy* [b]. *Nor were things very satisfactory even in Ephesus.*

[a] *Acts* xxiv. 23.

[b] 2 *Tim.* i. 15.

A.D. 60. *On the appointment of Festus to the office of Governor of Judæa, in place of Felix, the Apostle's imprisonment at Cæsarea came to an end. Being brought before the Governor and his friend Herod-Agrippa II., the Apostle addressed them in terms so earnest as to startle them. He had however already appealed to be heard by Cæsar, which as a Roman citizen he had a right to do: so that his present speech was chiefly for the information of Festus and Agrippa.*

We have the following record of it.

The Continuous Sense of S. Paul's Sixth Recorded Speech.

(Acts xxvi. 2–23. *Before Festus and Agrippa at Cæsarea.*)

AS to all those things charged against me by the Jews, 2
King Agrippa [c], I think I am fortunate that I have to defend
myself in your presence; and most of all because you are well 3
acquainted with our national disputes and customs. Let me
therefore ask your patience.

[c] Herod-Agrippa II.

4 Of my early days among my own people in Jerusalem, I
5 need say but little. Many here who have known me all my
life could tell you, if they would, that I was brought up in
6 the strictest Pharisaism; and that at this moment I am called
7 to account because I hold fast to the hope, to which all our
tribes have clung to this day, even the Promise made by
God to our fathers. I say it is for this, King Agrippa, that
I am before you now.

8 Why should it be thought a thing incredible to you that
God should raise the dead? For that is the special point in
question.

9 There was a time, indeed, when I myself was persuaded that
I ought to oppose in every way the allegation that Jesus of
10 Nazareth was so raised. I did this zealously in Jerusalem itself,
imprisoning Jewish Christians[a], and even consenting to their [a] ἁγίων.
11 death. I pursued them to synagogue after synagogue, com-
pelling them to renounce Jesus; and I followed them to other
12 places, such as Damascus, in the same spirit. But there I
was stopped. I had letters of authority from the chief priest
13 to that city, and was on my way. And at mid-day, King
Agrippa, I saw a light from heaven brighter than the sun's,
14 shining all around us; and I and all with me were struck
down. Then I heard a voice in Hebrew, 'Saul, Saul, why
persecutest thou Me? it is hard for thee to kick against the
15 pricks!'—I said, 'Who art Thou, Lord?' And He replied,
16 'I am JESUS Whom thou persecutest. But rise—look on Me.
I Who am risen from the dead have appeared to thee now, and
17 thou shalt be My witness!'—And at that hour His voice
18 assured to me deliverance from both Jews and Gentiles; and
commissioned me, in His name, to turn the nations from dark-
ness to light[b], from Satan's power to God; that they may [b] *Col.* i. 12.
obtain a portion in the inheritance promised of old to Israel[c]. [c] ἡγιασμέ-
νοις.
19 Could I dare to resist that vision from heaven?

20 No: I preached at once, at Damascus; then at Jerusalem
and in all Judæa; and then to the Gentiles. I preached Re-
pentance, turning to God, and Righteousness of life.

And now, King Agrippa, you have the whole of the case 21
against me. Now you know why the Jews would kill me.
But I am still preserved by God, and swerve not from teach- 22
ing what Moses and the prophets foretold, and is now fulfilled
—that Christ should suffer and be the first to Rise from the 23
dead, and enlighten both Gentiles and Jews.

THE SECOND EPISTLE TO TIMOTHY. A.D. 61.

Preface.

SOON after this Speech was delivered S. Paul was on his way to Rome, as a prisoner. The voyage was a troublesome and dangerous one; and friends who accompanied him were not all able to continue their journey. Trophimus, an Ephesian, was put ashore at the nearest point to Miletum [a] *the port of Ephesus, while the vessel was in the sea of Lycia* [b].

[a] 2 *Tim.* iv. 20.

[b] *Acts* xxvii. 5–7.

The ship which conveyed the Apostle was eventually wrecked; and the party reached Rome with difficulty. Certain of the brethren came to meet S. Paul and his friends, as some Christians recognized them at Puteoli [c] *and informed those at Rome, viz. the circle of friends brought there three years before by Priscilla and Aquila* [d], *who themselves, however, had gone back to Ephesus* [e]. *The Apostle was aware of this. On his arrival, though a prisoner, Burrus the captain of the guard, the friend of Seneca, apparently treated him well. He was allowed to receive his acquaintances freely. According to his rule he sent first to the Jews; and having addressed them with very imperfect success, he turned to the Gentiles at once; his one subject being the 'Kingdom of God and the things concerning Jesus* [f].'

[c] *Acts* xxviii. 14, 15.

[d] *Rom.* xvi. 1–24.

[e] 2 *Tim.* iv. 19.

[f] *Acts* xxviii. *fin.*

The sacred history here leaves the Apostle. He is in Rome; the Christians there able to communicate with him only by coming to his house. This seems to have lasted two years.

Being thus isolated, his first act was to send for Timothy [g]: *and with the object of hastening his coming to Rome, the following letter was sent, possibly by Tychicus* [h], *who went at that time to Ephesus as the messenger of the Apostle.*

[g] 2 *Tim.* iv. 9.

[h] 2 *Tim.* iv. 12.

From Rome.

The Second Epistle to Timothy.

(*The Continuous Sense.*)

S. Paul wishes Timothy to come to Rome.

Paul, Jesus Christ's Apostle by God's will and in accordance with His Promise of life in Christ; Greeting to my son Timothy. 1 1 2

I thank God, Whom I have worshipped from my youth, that in my daily and nightly devotions you are in my mind. I recall the sadness both of yourself and your company when we parted [a], and I have a great wish to see you: your coming here would indeed fill me with joy. I call to mind at times the reality and simplicity of your faith [b], (so like that of your grandmother Lois and your mother Eunice); and when I think of it I am all the more anxious that you should constantly be rekindling the gift of grace from God, imparted by my laying hands on you. 3 4 5 6

[a] *Acts* xx. 37, 38.

[b] *Acts* xvi. 1.

You know that the gift which He bestowed was intended for a gift of power [c]; and you should have no timidity. Be not ashamed then of Christ [d] before men; nor shrink back on account of my present imprisonment in His cause; but, according to the power of God [e] which is really in you, share even persecutions in His cause. He has saved us, and called us to this holy calling for Him, not in consequence of anything we had done, but on account of His own plan, and of the favour bestowed on us before the times of old in Christ Jesus the Head of the new creation [f]. He designed it then, and has now begun to manifest it by our Lord's returning from the dead, and opening a way to immortality by His Resurrection. 7 8 9 10

[c] δυνάμεως.

[d] *S. Mark* viii. 38. *Urges him not to shrink.*

[e] δύναμιν Θεοῦ.

[f] *Eph.* i. 10, &c.

It is because I am the herald and Apostle of this Gospel, that I am now imprisoned. But I am not ashamed of Christ, even in this time of trial: for I am perfectly assured 11 12

that in trusting Him I shall find that He will own me at His coming, in that Day when HE WILL APPEAR IN GLORY WITH HIS HOLY ANGELS [a].

[a] *S. Mark* viii. 38.

13 Be you also firm then in maintaining the exact form of holy teaching received from me, both as to the faith in Christ
14 and the love which fulfils the law. And guard that special gift of grace, which is yours, by the Holy Spirit which dwells in us.

15 You are aware, from your position in Ephesus, that all the Asiatic disciples, (to whom I lately wrote), have deserted my teaching [1]; Phygellus and Hermogenes at the head of them.

16 But let me send 'MY PEACE [b]' (as our Lord told us) to the family of Onesiphorus among your flock. For he frequently received and refreshed me, and shrank not back on account of
17 my imprisonment. Happening to be in Rome, he resolutely
18 found me out: may he have special reward when the Lord comes! You remember too how good he was to me when I was at Ephesus.

[b] ἔλεος. *S. Luke* x. 5, εἰρήνη τῷ οἴκῳ.

2 Do you, in the same earnest way, put forth all the energies
1 that Christ has given you. The teaching which you heard
2 from me, in the presence of so many, confide to faithful men, who will be adequate to the work of indoctrinating others [c].
3 And be ready yourself to take persecution as a soldier of Christ.

Timothy must make provision for his absence.

[c] (i.e. while you are in Rome.)

4 No good soldier hampers himself with secular affairs, but holds himself at the disposal of him who engages him for the
5 strife [d]. And no athlete is crowned, unless he has striven
6 rightly and thoroughly. So again, it is the labouring hus-
7 bandman who has first claim to the fruits. Weigh well my words, and may God assist you.

[d] 1 *Cor.* ix. 7, 25, &c.

8 The Resurrection of the Lord Jesus is the foremost point
9 in my teaching; and the immediate cause of my present
10 imprisonment. This truth cannot be imprisoned. I am bearing everything, for the sake of those whom God has

[1] Probably the Galatians. See *Gal.* i. 6.

chosen [a], that they also, as well as ourselves, may obtain the salvation of Christ, and the glory that must follow. As to 11
which glory, His own word is sure [b]; If we die with Him we
shall live with Him: if we endure with Him we shall 12
reign with Him: but if we deny Him He will deny us [c].
And yet if we are unfaithful, He will not fail in His promise [d]. 13
Remember this; and charge the Ephesians to avoid useless 14
disputes about it [1], which are very mischievous. Be diligent, 15
that you may stand approved when the Lord comes, as a faithful worker, dividing rightly to Jew and Gentile the promises of God in Christ [e], each having his own proper gift and portion.

Stand aloof from mere talkers, who do but become profane 16
at last. The mischief of their words may even be incurable, 17
as in the cases of Hymenæus and Philetus. They went wrong 18
about the Resurrection, saying it was past, and overthrew the faith of some. And yet that foundation-truth stands firm; 19
just as of old, when Korah disputed, God took care of His own cause, and His [f] people had only to keep clear of the evil men: so now God knows His own [g], both Gentile and Jew. There are different vessels, some to honour and some to dis- 20
honour [h], in every house: be you clear of those who are evil, 21
and you will become fit for the high service of God.

Avoid also tendencies and desires of the more youthful 22
kind; and aim at virtue [i], faith, love, and peace with all who are really Christ's, Jew or Gentile. And shun ignorant dis- 23
cussions, leading to mere wrangling, unworthy of one whose 24
duty it is simply to teach with authority for Christ, gently but firmly, and trusting that God may open the eyes of those 25
who oppose His truth; for such opponents as you have to 26
deal with are in the snare of worldliness, in which the devil has taken them.

Make your account of this,—that in the last days difficult 3
crises will arise [k]; men becoming self-lovers, avaricious, boast- 1
ful, vain, irreverent, disobedient to parents, thankless, unholy, 2

[a] ἐκλεκτοὺς, Gentiles. See *Rom.* viii. 33.
[b] πιστὸς ὁ λόγος.
[c] *S. John* v. 24; *Rom.* vi. 8; *S. John* xi. 25; xiv. 19; *S. Luke* xxii. 28, 29; *S. Matt.* x. 33.
[d] πιστὸς μένει. Comp. πιστὸς ὁ Θεὸς, 1 *Cor.* i. 9.
[e] 1 *Cor.* vii. 17; *Rom.* xii. 3.

Deniers of the Resurrection are to be guarded against at Ephesus.

[f] Κυρίου 'Sinait.'
[g] *Gal.* iv. 9; 1 *Cor.* viii. 3.
[h] *Rom.* ix. 22–24.
[i] δικαιοσύνην.
[k] 1 *S. John* ii. 18. 'It is the last time.'

[1] See the *Catena.*

3 without affection, unsocial, accusers, feeble, pitiless, recoiling *The state of the times.*
4 from good, betrayers, hasty, puffed up, given up to pleasure
5 and not God,—their religion being no longer a sacred Power.
6 And you will have to stand aloof from these. These are the persons who even now, in visiting from house to house, cap-
7 tivate women with what they call new views, never grasping
8 a truth, being of inferior tone and imperfect faith; like
9 Jannes and Jambres who withstood Moses of old. But they will not have much more success; they will soon be exposed.
10 As for you who are acquainted with my whole teaching
11 and career, from Antioch, Iconium, and Lystra your own home; my persecutions and my deliverances are alike known
12 to you. And the fact is, that in the present crisis all who aim at living for the coming of the Lord will be persecuted;
13 and bad men, on the other hand, will sink deeper and deeper in evil and self-deception.
14 You on your part must continue firmly in the old teaching,
15 remembering that it was learned from me; and that even from your childhood you knew, from the Scriptures your mother taught you, the truths which made you wise concern-
16 ing this salvation which I brought to you from Christ. In- *Timothy must exert himself.*
deed those Scriptures in which you were instructed were given by God, through His Prophets, to lead us to knowledge
17 and goodness; and especially that the man who has to teach others, as you have, might be thoroughly prepared.
4 I adjure you therefore, in the presence of God and of Jesus
1 Christ Who is coming to judge the world, preach, be instant
2 always, reprove, rebuke, exhort. The crisis is at hand, as I
3 have said, when men will not endure the healthy doctrine of Christ. They will find teachers according to their own wishes,
4 and will leave the truth and listen to fables. Be watchful of *A general view of the Apostle's position.*
5 everything; bear persecutions; do the work of a teacher of
6 the Gospel; fulfil your own ministry. I am myself now much exhausted, but the time of my release from prison is
7 near[a]. I have striven in the good strife; I have gone through
8 the course of trial; I have preserved the faith[b]: and in the

[a] See verses 11 and 17.
[b] See verses 17, 18.

[a] δικαιοσύνης. [b] ὁ δίκαιος κριτής.

future the crown of Righteousness[a] awaits me, to be bestowed by the Righteous Judge[b] at that Day; and not on me alone, but on all who love His bright appearing.

Hasten to come quickly to me here in Rome. Demas[1], 9
loving the present, has left me for Thessalonica. Crescens 10
has gone to Galatia; Titus to Dalmatia. Luke alone re- 11
mains: bring Mark with you when you come[2]; as I wish to
make use of him in future work. I have given Tychicus a 12
[c] ἀπέστειλα. mission[c] to Ephesus. The case[3] which I left at Troas with 13
[d] *Acts* xx. 13. Carpus (when I walked from Troas to Assos[d], three years ago), bring with you; and the books, and especially the parchments.

[e] 1 *Tim.* i. 20; *Acts* xix. 33. Alexander the smith wronged me in many ways[e]. I judge 14
him not; God will deal with him according to the facts. I 15
mention it that you may be on your guard against him, for
he is a steady opponent. In my first defence here no one 16
stood by me. All deserted me—may they be forgiven! But 17
[f] *S. Matt.* x. 19, 20; *S. Luke* xii. 11, 12. the Lord STOOD BY ME AND PUT STRENGTH INTO ME[f]; for I have
a work yet to do among the Gentiles, and so I escaped the
[g] *S. Luke* xxi. 18; *Acts* xxvi. 17. See Josephus, *Ant.* xviii. 6. 10. tyrant's power[g]: and I doubt not THAT I SHALL BE DELIVERED 18
from all the evils plotted against me: and God will pre-
serve me for His Heavenly Kingdom.

[h] *Rom.* xvi. 3. They had left Rome Salute Priscilla and Aquila[h], and the house of Onesiphorus. 19
Erastus remained in Corinth. Trophimus[4] was with me; but 20
I left him at Miletum, sick, (touching at the nearest place[5] to
put him ashore in my voyage hither).

Make haste to come to me before winter. Eubulus greets 21
thee, and Pudens, and Linus, and Claudia, and all the
brethren.

[i] Cætera desunt. 'The Lord Jesus Christ with thy spirit[i].' 22

[1] Demas repented and returned to the Apostle. *Philemon* 24; *Coloss.* iv. 14.

[2] He soon arrived: *Col.* iv. 10. But his martyrdom quickly followed.

[3] So *S. Chrys.* and the *Syriac.*

[4] Trophimus had been with S. Paul. *Acts* xxi. 29.

[5] 'Over against Cnidus' is the nearest point mentioned. *Acts* xxvii. 5–7.

THE EPISTLE TO THE EPHESIANS. A.D. 62.

Preface.

THE Apostle, having despatched his letter, had leisure before Timothy's arrival for further consideration, from his present position in Rome, of the state of his mission. He had written to the Galatian Churches, as we have seen, before leaving Cæsarea; and his words had been those of severity, and of special instruction as to the danger of Judaizing. What was wanting for the Churches of Asia generally, which he had founded, was a completer teaching as to the plan of the Gospel as a new creation [a], *a whole, worthy of the Divine wisdom. He had written a few words only, as to this new creation, to the Corinthians, and more in his Roman Epistle. He now yet more fully expressed the plan of heaven which was being gradually worked out.*

[a] *Rom.* viii. 19; 1 *Cor.* xv. 44–50; 2 *Cor.* v. 17; *Gal.* vi. 15.

In this letter he sent no special messages to the Churches. It was generally understood to have been first received at Ephesus. It may probably be referred to as 'the Epistle from Laodicea [b]*' (which lies between Ephesus and Colossæ). S. Basil in the fourth century says that there was no place mentioned in the superscription of this Epistle in the old MSS. existing in his time. It is addressed to both Jewish and Gentile believers; the latter being included as ὑμᾶς, the former referred to throughout as ἡμᾶς; the latter as πιστοὶ, the former as ἅγιοι.*

[b] *Col.* iv. 16.

This Epistle seems to have been finished before the arrival of Timothy, who came in obedience to the Apostle's summons; and it was sent into Asia by Tychicus, who also carried the Epistle to Colossæ. That was written after Timothy had come to Rome; and follows this.

(It may be noted that in all the more formal and doctrinal letters of S. Paul,—to which we have appended summaries,—viz. those to Rome, the Galatians, Ephesians, and Hebrews, he associates no name with his own.)

(*The Continuous Sense.*)

FROM ROME.

PAUL, Jesus Christ's Apostle by God's will, to the Jewish brethren[a] and to Gentile believers[b], Greeting in the name of God our Father and Jesus Christ our Lord. 1 1 2

Blessed be God[1], Who blessed us[c] His ancient people with every spiritual blessing in Christ on high[d] according to that heavenly Plan in which He chose Abraham's race to be a holy nation[e] to Himself; designing before He made the world to give us[f] a precedence in the Adoption[g] by Christ. It was purely of His own goodness[h], and in order that we might magnify His grace, that He so bestowed 'the adoption' first on us, through His Son in Whom He is always WELL PLEASED[i]. In Him we have the 'redemption looked for in Israel[k],' the remission of sins[l] through His Blood, according to that wealth of wisdom and goodness which has overflowed to us the seed of Abraham[m]. 3 4 5 6 7 8

Praise to God, that He chose the Jews first in the new creation.

II. He has made known to me this secret also of the grace[n] which He designed from the first in Christ, viz. that on the completion of that which He has determined, He will gather together and unite in Christ as the Head both heavenly beings and earthly. According to this Plan, the Jews inherit a prior place[o], glorifying Him by being the first who trusted[p] in Christ. You[q] Gentiles follow in your[r] order, on hearing the Gospel; and so in due time He has given to you, as to us, the seal of the Holy Spirit[s], which is to our spirits the earnest of our inheritance, until we receive at last the redemption of our bodies also which He has purchased[t] from the power of death to be raised in glory. 9 10 11 12 13 14

The knowledge of this imparted to the Apostle.

[1] A Jewish interjection of praise.

[a] ἁγίοις.
[b] πιστοῖς.
[c] ἡμᾶς.
[d] See ch. ii. 6.
[e] ἡμᾶς ἁγίους.
[f] ἡμᾶς.
[g] υἱοθεσίαν. *Rom.* ix. 4.
[h] εὐδοκίαν.
[i] *S. Matt.* iii. 17.
[k] *S. Luke* ii. 38.
[l] *S. Luke* i. 77; *S. Matt.* i. 21.
[m] ἡμᾶς.
[n] εὐδοκίαν. Comp. ver. 5, and iii. 3.
[o] προορισθέντες.
[p] προηλπικότας.
[q] ὑμεῖς.
[r] ὑμῶν.
[s] *Acts* xix. 6.
[t] περιποιήσεως. *Rom.* viii. 23.

15 III. Knowing, then, this mystery of heavenly grace as I do, and having heard that the Faith has been received among you Gentiles, and that you have shown your oneness with
16 the Jewish brethren [a] by your charity towards them, I am full of thankfulness to God concerning you, and cease not to pray
17 the Father, the Author of this glorious Plan of goodness, to send you still further [b] gifts of His Spirit, gifts of knowledge,
18 of revelation, and of enlightenment, both as to the hope to which you yourselves are called, and as to the special glory [c] assigned in the heavenly inheritance to His first chosen Israel[d].
19 I pray God that you may learn [e], first, the exceeding greatness
20 of His power towards us Jewish believers; (the power which,
21 among us, raised Christ from the dead and set Him at the
22 Head above every rank of being, however glorious; and then
23 ordered the Church as His body, the completion of His designs
2 for the universe [1]): and next, I pray that you may also learn [f]
1 His power towards you Gentiles, who had been dead in sin,
2 going in the way of the world and under the influence of the Evil one.

He prays that the Gentile Church may understand this.

[a] ἁγίους.

[b] εἰς τὸ εἰδέναι ὑμᾶς.

[c] 1 *Cor.* ii. 7.

[d] ἁγίοις.

[e] τὸ εἰδέναι understood before τί τὸ ὑπερβάλλον.

[f] τὸ εἰδέναι understood before ὑμᾶς, as ch. i. 18.

3 IV. Not indeed that the Jews had been less guilty than you. We followed the desires of the flesh, as the sinners of
4 the Gentiles did [g]: but we were loved with great love for our
5 fathers' sake [h], notwithstanding our own sinfulness; we first were gifted with life in Christ—(by whose grace [i] you Gentiles
6 have been saved, after us,)—and to us was given a nearness in the fellowship [2] with Him, in His Resurrection, and in His
7 place on high where He is above all ranks of being. And all this, in order to show to all coming ages the special over-
8 flowing [k] of His love towards us His first chosen. For you Gentiles have been saved subsequently,—saved by being brought
9 in through a gift of grace. But though SALVATION IS OF THE JEWS first, it is not from works which either Jews or Gentiles had done,—so that we cannot boast against each other.

The Jewish election to prior privilege not for their own merit; any more than the Gentiles' admission by grace.

[g] ὡς καὶ οἱ λοιποί.

[h] *Rom.* xi. 28.

[i] οὗ χάριτι. *Cod. Clarom.*

[k] τὸν ὑπερβάλλοντα πλοῦτον, the specialty of the Jews.

[1] Comp. *Rom.* xi. 25, πλήρωμα τῶν ἐθνῶν.

[2] Comp. ὀνομάζεται in iii. 15, and *Phil.* ii. 9.

V. For we Jews[1] are a special work of God, having been formed in Christ for certain good ends to be first attained, which God had previously arranged for the Jews, in the economy of grace. Remember that you Gentiles at that time were, as we used to call you, the uncircumcised, without Christ, aliens from our Israelitish polity, and strangers to the promises. The promises came to us as an inheritance, and to you were first known as a gift[a]. But now you Gentiles who are in Christ, though formerly so far off from us, are made nigh in His Blood. 10 11 12 13

ποίημα, i.e. *Israel had previously been formed 'to show forth God's praise,' by the beginning of the Gospel now among them.*

[a] ver. 8.

One new humanity in Christ, on this basis, pervaded by His Spirit.

VI. For Christ is our Peace. He has made both Jew and Gentile to be one body in Him. The wall of separation is gone; the enmity between us is done away by the Flesh of the Lord in which we are one. The Law is abolished, as to all its special teachings[b]; and now the design of God is to make one new and undivided humanity. He would bring together Jew and Gentile in one body by the Cross, having, I say, put an end there to the enmity, and proclaimed peace alike to the far-off Gentile and to the Jew who was near. He has bestowed on us both one Spirit, by Which we alike approach[c] the Father. And you Gentiles are no more strangers and aliens, but fellow-citizens with us who had the promises[d], and become God's near ministers[e] also. You are built up on the old foundations, the Apostles and Prophets of Israel, Christ being the corner-stone uniting the whole building, which is to rise as a holy temple for the Divine Spirit to dwell in. 14 15 16 17 18 19 20 21 22

[b] τῶν ἐντολῶν ἐν δόγμασι.

[c] προσαγωγήν. *Rom.* v. 2; *Eph.* iii. 12.

[d] συμπολῖται τῶν ἁγίων.

[e] οἰκεῖοι. *Gal.* vi. 10.

VII. On this account I Paul am a prisoner in Rome; it is simply because I have preached this to you Gentiles[f]. I conclude at least that you are aware of[g] my special commission to you[2], and God's making known to me the mystery of His calling you, as I have briefly said above. On reading what, 3 1 2 3 4

[f] ὑμῶν.

[g] εἴγε ἠκούσατε.

[1] Comp. verses 19 and 20 for the Gentiles: the 'foreordaining' being as to the Jews. Note G.

[2] The Epistle being to several Churches, some might not know of his imprisonment on this account.

at length, I have there written [a], you will understand what has been taught me as to this secret of the heavenly Plan, which was in former times unknown, but is now distinctly revealed to the Apostles, who themselves are Jews [b], and to the prophets teaching by the Spirit among us.

[a] ch. i. 9.

[b] ἁγίοις.

S. Paul's mission to proclaim this Plan of God.

It is now proclaimed—that the Gentiles are to be fellow-heirs with us, of the same body, and sharers in the same promise; and of this truth I am the special Apostle. It is given to me, who am less than the least among the Apostles my Jewish brethren [c], to announce herein the inscrutable goodness of Christ; and bring to light the whole order [d] of this mystery so long hidden by Him Who is the Former of all things [e]. By this means, all the intelligences of all worlds will come to know at last the wonderful designs of Eternal Providence, according to the Plan which He made from the beginning in Christ by Whom we have undoubting access to the Father.

[c] ἁγίων.

[d] οἰκονομία. *Vat.*

[e] om. διὰ Ἰησοῦ Χριστοῦ. *Vat.*

He prays that the Gentiles may rise to their calling.

VIII. I beg you not to be disheartened at anything you may hear as to my troubles in Rome: they are really a triumph for the Gentile cause [f]. And this is the reason of my prayer to God the Father [g], by Whose wisdom every order of being in heaven and earth is arranged [h], that (of His glorious goodness) He would so strengthen you Gentiles by the Holy Ghost within you, that Christ may dwell in you, and your love be so deeply fixed that you may have power to apprehend, as fully as some in Israel [i] are doing, the grandeur and fulness of this Divine scheme. I desire you to know on the one hand the special and overflowing [k] love of Christ to Israel [l] after the flesh; that on the other hand you may fill up the fulness of the Gentiles, according to the design of God in Christ.

[f] δόξα ὑμῶν.

[g] om. τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. *Vat.*

[h] *Isa.* xxvi. 13; lxii. 2.

[i] σὺν πᾶσι τοῖς ἁγίοις.

[k] τὴν ὑπερβάλλουσαν. See ch. i. 19, and ii. 7.

[l] *S. Matt.* xv. 24.

Doxology.

To Him Who has power to do far more than I thus have prayed for, according to His Holy Spirit's working within us, be glory in the Church for ever. Amen!

4 1 IX. As the prisoner of Christ, I still beseech you [m] all to be

[m] *Acts* xx. 19.

worthy of your calling; act with meekness and mutual for- 2
The present unity of the Church, in faith and gifts. bearance. Be eager for peace and oneness, through the uniting 3
power of the Holy Spirit. One Body, and one Spirit, you are 4
called to one Hope; the acknowledgment of one Lord, one 5
Faith, one Baptism, one God and Father of all, Who is over all, 6
[a] om. ὑμῖν. *Vat.* and through all, and in all things [a]. Grace is given to each, 7
according to the measure of the gift intended for each. (This 8
is the meaning of the sacred words as to the Son of David
'going up on high, leading captivity captive, and giving gifts
[b] *Ps.* lxviii. 18. to men [b]:' the expression 'going up on high' implies a pre- 9
vious descent: it is the same Person who ascends and descends.)
[c] πληρώσῃ. *S. Matt.* v. 17. Our Lord's Ascending was for the fulfilment of [c] the Divine 10
plan for us in everything [d]. In ascending, He therefore gave 11
[d] ch. ii. 6. gifts to men, Apostles, prophets, evangelists, shepherds, teach-
[e] ἁγίων. ers; some for adapting the Jewish believers [e] to their position, 12
some for a work of deaconship, some for the edifying of the
[f] *Acts* iv. 31–33; vi. 2–4; x. 45. whole body [f]; until we all, both Gentiles and Jews, come to 13
the unity of the faith, and the full knowledge of the Son of
God,—in a word, to a perfect Humanity, the measure of the
[g] ch. i. 23. stature of that fulness of all nations which is to be in Christ [g].

The moral unity also designed by God. X. Surely the Divine intention for us now is that we should 14
not be divided and frivolous and childish; but followers of 15
the one truth growing up into Christ the Head. From Christ, 16
the one body, Jews and Gentiles, is fitted together, each part
contributing somewhat to the whole, according to its own
internal energy and its love of all the rest.

I solemnly adjure you, then, to avoid the unrighteous 17
courses of the heathen around you; for they are in darkness, 18
and alienated from the life of God through their blind igno-
[h] *Rom.* i. 26–32. rance and hardness of heart [h]. They are surrendered to all 19
corruption.

The putting off the old, and putting on the new man; XI. Corruption is not what you have learned from Christ, if 20
you have any true knowledge of Him at all. You are to put 21
off the old evil manhood and its treacherous desires, and be 22 23

24 renewed in the spirit of your mind: and put on the new man-
hood which is formed after the image of God [a] in righteous-
25 ness and holiness of truth. Casting away all that is false, act
26 as members one of another. If stirred to anger, be careful
27 not to sin, be quick in reconciliation [b]. Yield not to the
28 tempter in anything. Let dishonesty give place to industry,
29 that you may be able to be generous. Let your conversation
30 be such as to benefit others. Grieve not by unholiness of any
kind that Holy Spirit Who has sealed you by His gifts for
the glory of the Resurrection Day [c].

31 Putting away all mutual discords, be gracious to each other
32 as God for Christ's sake has been gracious to you. Imitate
5 1 God, as His children should. And you must imitate the love
2 of Christ, Who gave Himself for us, an Offering and Sacrifice
to God of a sweet-smelling incense [d].

3 But as to impurity [1] of every kind, do not even speak of it;
4 that is the rule among the virtuous of my own nation [e]. Sen-
sual conversation must be ever shunned, and everything that
is inconsistent with a thankful reference to God in all things.
5 You know [f] from our Lord's words that none but the PURE [g]
6 WILL SEE THE KINGDOM OF GOD. Let there be no self-
deception in this. God's anger surely comes on men for such
7 wickedness. Take heed that you share not with them. You
8 once were darkness, now you are CHILDREN OF LIGHT [h]: walk
as such.

9 XII. You have now the Holy Spirit; and the fruit of the
10 Spirit is in goodness, righteousness, and truth. Your one aim
11 must be to do what will please God, and abstain from all com-
12 munion with evil; of which it is even revolting to have to say
13 anything. At your presence it should flee as night before the
14 day [i]: you must be a light to scatter darkness, as Christ Who
proclaimed Himself [k] the LIGHT OF THE WORLD was to you at
15 your conversion. Thus let all your conduct be careful and
16 wise. Eagerly use the present critical time; for the days are

[a] κατὰ Θεὸν.

[b] *Ps.* iv. 4 (LXX).

[c] ch. i. 14, περιποιήσεως, and *Rom.* viii. 23.

with mutual love,

[d] *Rom.* iii. 24, 25; v. 6–11.

[e] ἁγίοις.

and purity.

[f] γινώσκοντες.

[g] *S. Matt.* v. 8.

[h] *S. Matt.* v. 14.

Results of possessing the Holy Spirit.

[i] πιστοὶ λόγοι.

[k] διὸ λέγει: probably in some Hymn of the Church. Also *Isa.* lx. 1; xxvi. 19; *S. John* viii. 12.

[1] πλεονεξία is included in this, as in ch. iv. 19, and 1 *Thess.* iv. 6.

very bad [a]. BE NOT FOOLISH [b] during this nightly season while 17
waiting for the Lord, nor intemperate. Occupy yourselves 18
fully in things spiritual,—psalms, hymns, spiritual songs, 19
inward communion with your Lord, offering thanks to Him 20
in all things.

[a] 2 *Tim.* iii. 1.
[b] *S. Matt.* xxv. 1, 2.

The duties of social order, now.

As to your mutual subordination and arrangement, let all 21
be done in the fear of God.

Let wives remember their subordination to their husbands [c], 22
as to the Lord: for the husband is head of the wife, as Christ 23
is of the whole Church, the Saviour of the entire body of
believers. And as the Church is subordinated to Christ, 24
so also be the wives to their husbands in everything. On the 25
other hand, husbands must love their wives, as Christ the
Church giving Himself for it. Christ has sanctified the 26
Church by Baptism, to make it glorious, and spotless, a holy 27
and blameless [d] people, according to the type of the people of
God [e]. Men should love their wives as their own bodies, 28
(which no one hates); and this is the kind of love Christ 29
has for His Church, the members of which are members of 30
His Body.

[c] 1 *Cor.* xi. 3, 10.
[d] ἁγία καὶ ἄμωμος.
[e] *Deut.* vii. 6; xiv. 2, 21; xxvi. 19; xxviii. 9, &c.

This indeed is the reason of a man's leaving his father 31
and mother and cleaving to his wife. It is his true place in
the great system of subordination—rank within rank. This 32
is the great mystery of union and order, I mean as to Christ
and the Church as a whole: but see, as individuals, that you 33
act now on this part of the law of subordination which exists
in the spiritual hierarchy of the future; the husband and the
wife in their right places.

So also children: they too have their subordinate position. 6 1
This is absolutely right. Honour to father and mother was not
merely a part of the Law, but pertained to the Promise which 2 3
gave the land to Abraham's seed. Then fathers must sacredly 4
use their own position; not irritate their children, but nourish
them for Christ.

Slaves too must be obedient to their masters, so long as 5
the present state [f] of things lasts, even as to Christ; for they 6

[f] κατὰ σάρκα.

are to be conscientious, knowing they are Christ's slaves.
7 Their very servitude must be a religion. Christ has said [a] that
8 He WILL GIVE TO EVERY MAN ACCORDING TO HIS WORKS [b]; and
9 this, whether he be slave or free-man. And masters must remember the same; for there is no difference with God [c].

[a] εἰδότες.
[b] *S. Matt.* xvi. 27; *Rev.* ii. 23.
[c] *Rom.* ii. 11.

10 In conclusion; Put forth all the sacred power with which *Conclusion.*
11 Christ has endowed you. So clothe yourselves with your spiritual panoply that you may resist the artifices of the
12 tempter. Our struggle is not with this world only, but with powerful spiritual oppositions of a subtle and unseen malig-
13 nity. All our Divine strength and grace will be needed on
14 every occasion, and in every duty of life; and faith, more than
15
16 all, which lives for the invisible and eternal.
17 Our foremost thought is of the coming Salvation; our most effective weapon against foes is the sword of the Holy Spirit, the word of the Gospel [d] itself, which is a power of God. And
18 especially use prayer in the Spirit; prayer for the distressed
19 believers in [e] Judæa, who are suffering much. And pray for me in my imprisonment; that I may have freedom for my
20 mission to the Gentiles. For I am at present as an ambassador in fetters.

[d] ῥῆμα Θεοῦ. *Rom.* x. 8.
[e] ἁγίων.

21 But I will not write about myself. Tychicus, whom I send
22 to you, will tell you all. You may rely on him.
23 Peace to my brethren—and love to all the faithful. 'Grace
24 with all who abide in the purity of the love of Christ!'

SUM OF THE EPISTLE TO THE EPHESIANS.

§ I. Praise to God, that He chose 'the Jews first,' in the new creation. ... ... ch. i. 1–8.

II. The knowledge of this, imparted to the Apostle. ... ... i. 9–14.

§ III. He prays that the Gentiles may understand it. ... ... i. 15—ii. 2.

IV. The Jewish election to prior privilege was not for their own merit; any more than had been the Gentile admission by the Spirit's grace. ... ... ii. 3–9.

V. Israel had been formed (ποίημα) to show forth God's praise by the beginning of the Gospel among them. ... ... ii. 10–13.

VI. One new humanity in Christ, on this basis, is pervaded by His Spirit ... ... ii. 14–22.

See *Col.* i. 15–29, as expanding this section.

VII. S. Paul's mission is to proclaim this plan of God. ... ... iii. 1–12.

VIII. He prays that the Gentiles may rise to their calling. Doxology. ... ... iii. 13–21.

IX. The formal unity of the Church is secure by faith, and by gifts. ... ... iv. 1–13.

Repeated to the Colossians, ii. 19, &c.

X. The moral unity is also designed by God. ... iv. 14–19.

XI. The putting off the old, and putting on the new man; with mutual love; and purity. ... ... iv. 20—v. 8.

XII. Results of possessing in reality the Holy Spirit. Duties of social order now. v. 9—vi. 9.

Conclusion. ... ... vi. 10–24.

THE EPISTLE TO THE COLOSSIANS. A.D. 62.

Preface.

THE arrival of Timothy after the writing of the Ephesian letter made it possible for S. Paul to show it to him before he sent it into Asia by Tychicus[a]. *If Timothy's arrival took place very soon, it would have anticipated this departure of Tychicus; who waited too for the Colossian Epistle to be finished, and for that to Philemon also*[b]. *(Tychicus seems to have continued with S. Paul from his leaving Corinth to his arrival in Rome*[c].*)*

[a] Comp. *Eph.* vi 21; 2 *Tim.* iv. 12.

[b] *Col.* iv. 7–9; *Philemon* 10.

[c] *Acts* xx. 4; *Tit.* iii. 12.

It may here be noted that the expression 'Church in his house' is found in the Epistle to the Colossians, as well as in the letters to Corinth and to Rome, and in that to Philemon. In each case it describes those who were living with some friend of the Apostle, with whom he was staying, or else some who had gone on to cities not yet visited by him. Thus when S. Paul wrote, from Ephesus, greetings for Aquila and Priscilla and 'the Church in their house[d]*,' he had been staying with them, as they were just going to Rome. When, afterwards, he wrote to Rome, and sent messages to the 'Church in the house of Aquila and Priscilla*[e]*,' Rome had not yet been seen by him. So when his Epistles went to Colossæ, and to Philemon*[f]*, he had never himself been at Colossæ, nor at Laodicea. He appears then, in this form of message, to refer always to a circle of personal friends.*

[d] 1 *Cor.* xvi. 19.

[e] *Rom.* xvi. 5.

[f] *Col.* iv. 15; *Philemon* 2.

The Epistle to the Colossians.

From Rome.

(The Continuous Sense.)

1 1 2 Paul, Jesus Christ's Apostle through God's will[g], to the Jewish and Gentile brethren in Colossæ[1]; Grace and Peace from God our Father.

[g] (Timothy being now with me.)

[1] The Church at Colossæ was chiefly (it would seem) composed of Gentiles.

I thank God, the Father of our Lord Jesus Christ, in all 3
my prayers for you; for I have heard of your faith in Christ, 4
and your love for the believers in [a] Judæa. I think with joy 5
of your sure hope [b] of that blessedness designed in heaven for
you, of which you have been told from the time of your con- 6
version till now. It is proclaimed to you, even as our Lord
commanded it to be 'IN ALL THE WORLD [c];' and it bears
fruit. You were taught it by Epaphras, my faithful servant 7
and fellow-servant in Christ [d], who has also told me of your 8
spiritual affection to myself. And from the day I heard of this, 9
I have added my prayers for you, that you may by the power
of the Holy Spirit come to the full understanding of the
heavenly plan of our salvation, and so may learn more and 10
more to please God accordingly.

You need strength from the Holy Spirit to be patient and 11
joyful during the present suspense; and you must abound in 12
thanksgiving to our Father, Who has qualified you [e] for a share
of that bright blessedness [f] which is the inheritance of His
Israel [g]. For remember that He delivered us Jewish believers 13
first from the power of darkness, and translated us into the
kingdom of His dear Son [h]; in Whom we have the redemption [i] 14
that was waited for in Israel, the remission of sins [k].

He is the image of the Invisible God [l]: He is at the 15
Head of the entire moral creation. For in Him all was 16
created, heavenly being and earthly, the visible and the
invisible, both by Him and for Him. And He is before all, 17
and all stand together [m] in Him. He is the Head of the 18
Body the Church, the Beginning, the Firstborn from the
dead; that He might be First among all.

It was fit and right [n] that the completion of the universe 19
should be in Him. It was for Him to bring all both heavenly 20
things and earthly to God, having made peace through the
Blood of His Cross. And thus you Gentiles, who were enemies 21
and sinners, He has brought nigh through His death, and 22
given you a place among His Israel [o].

Yet forget not that it is for you to ABIDE [p] in the faith 23

[a] τοὺς ἁγίους. *Eph.* i. 15.
[b] *Eph.* iv. 4.
[c] *S. Matt.* xxviii. 19; *S. Mark* xvi. 15.
[d] *Col.* iv. 12. ἡμῶν *Vat.*
[e] ὑμᾶς *Vat.*
[f] ἐν τῷ φωτί: the light of the Gospel.
[g] *Acts* xxvi. 18; *Eph.* i. 11.
[h] *Acts* xxvi. 18.
[i] om. διὰ τοῦ αἵματος αὐτοῦ. *Vat.*
[k] *Eph.* i. 7.
[l] *Heb.* i. 3.
[m] (This supplements *Eph.* iii. 9–11.)
[n] εὐδόκησε.
[o] ἁγίους.
[p] *S. John* xv. 4.

already heard and preached in all the world [a]. It is my joy to have been its minister; and to have to bear what yet remains to be borne [b], of the persecutions for Christ's cause, in behalf of His Body the Church. It was given me to complete the full teaching as to the Gentiles,—that mystery hitherto hidden, but now manifested to God's people Israel [c]; to whom God wished to reveal the spiritual splendour of this mystery,—Christ the Hope of Glory in you [d] Gentiles, as well as in His Israel. It is Christ Whom I thus preach, warning and admonishing both Jew and Gentile, in order to present each alike, according to his perfection, in Christ. For this alone I live and labour in the power of His Spirit.

[a] *S. Mark* xvi. 15; *Rom.* viii. 22.
[b] (Before the expected coming of Christ.)
[c] ἁγίοις.
[d] ὑμῖν.

And my labour includes you Colossians; I wish you, as well as the Laodiceans, and others personally unknown to me, to be aware of this: for it will greatly comfort [e] and sustain your faith in Christ and love to one another, and bring you to a full understanding of this great mystery of God [1]; in Whom all the treasures of this wisdom had been so long hidden. I say this too to put you on your guard against deceivers; for though absent from you I have the deepest interest in you, and in your order and steadfastness. I beseech you to abide in the faith exactly as you first received it; and become rooted in it with thankfulness.

[e] παρακληθῶσιν.

Take heed lest you be misled by vain philosophy, the tradition of men, the ways of the world which are not the tradition and ways of Christ. Because in Him dwells the whole fulness [f] of grace and truth of the Godhead bodily; and you have been filled [g] with grace in Him Who is the Head of all rule and dominion.

[f] πλήρωμα. ch. i. 19.
[g] πεπληρωμένοι. Comp. *S. John* i. 14, πλήρης χάριτος καὶ ἀληθείας, and i. 16, ἐλάβομεν, &c.

Your Baptism, as Gentiles, is a spiritual circumcision [2], a putting off sin, and a rising with your risen Lord. Dead as you were, as [h] Gentiles, you have been made to live with Christ, Who has by His grace forgiven you all your sins.

[h] ὑμᾶς.

[1] Omit καὶ πατρὸς, &c. *Griesb.* The reading in *Vat.* is τοῦ Θῦ Χῦ (here the 'Sinaitic' τοῦ Θῦ πατρὸς Χῦ is evidently modern).

[2] See also in some contrast *Phil.* iii. 3.

Having taken away the formal law [a] which was so oppressive 14
even to us [b] Jews, nailing it with Him to His Cross; and 15
having put out of their dominion the evil powers, He has
displayed the triumph openly [c].

Let no one, then, judge you about matters of the Jewish 16
law—meats and drinks, new moons, festivals, and sabbaths,— 17
mere shadows of things future [d], the body being of Christ. Let 18
no one, whoever may wish it, take away your reward, degrading
you to the worship of angels, intruding into things which
he has not seen, with worldly conceits. Such an one has no 19
firm hold of Christ, the Head from Whom all the rest of the
body has its life and Divine increase. If you are dead with 20
Christ to all the ways of the world, how, as if living in the
world, can you be so rigid in saying, 'this must not be 21
touched,' and 'that must not be tasted, or handled,' when all 22
these things are passing away, and are but commandments of
men? They are plausible [e], through the apparent self-surrender, 23
the seeming meekness, and the personal negligence; but they
have in truth no great efficacy for that restraint of the lusts
of the flesh which should be our main object.

If you in your Baptism have risen with Christ, seek things 3 1
above. Let your constant thought, I say, be of 'THINGS 2
ABOVE [f],' where Christ now is. You have died with Him, and 3
your true life is hid with Him Who is at God's right hand.
When HE WHO IS OUR LIFE [g] shall appear, you will appear 4
with Him in His glory. Put to death then all those earthly 5
affections, passions, and desires, against which the wrath of 6
God is declared [h]. When alive to this world, you lived in 7
these things; but now you must put them all away. False- 8
hood must be given up: it is a deed of the 'old man.' 9
The new man which you have put on is renewed after the 10
Creator's image, and discerns the reality of things. It owns 11
no artificial distinctions of Jews and Gentiles, slaves or free,
—Christ being all and in all.

Put on then, being admitted as God's elect [i], His holy and 12
beloved (who had not been beloved [k]), all gentleness, humility,

[a] *Eph.* ii. 15.
[b] ἡμῖν.
[c] 1 *Cor.* xv. 54; *Heb.* ii. 14; 2 *Cor.* ii. 14.
[d] *Heb.* x. 1.
[e] λόγον ἔχοντα σοφίας.
[f] *S. John* iii. 3. Comp. γεννηθῇ ἄνωθεν, and τὰ ἄνω.
[g] *S. John* v. 26; vi. 35; vi. 51; x. 10; xi. 25; xiv. 6.
[h] *Rom.* i. 18.
[i] *Titus* i. 1.
[k] *Rom.* ix. 25.

13 forbearance and forgiveness, according to Christ's own pat-
14 tern: and more than all, put on love which completes per-
15 fection [a]. Let peace pervade the whole body, with thank- [a] 1 *Cor.* xiii.
16 fulness of heart for the goodness of God to you. And let the doctrine of the Gospel abide in you, with wisdom,—and a use of the gifts of the Holy Spirit for edification, whether in
17 psalms or hymns, or spiritual songs to the Lord Himself. Do everything in the name of our Lord, giving thanks to God through Him.

18 Let wives be subordinated to their husbands as fit in the Lord.

19 Let husbands love their wives, and not be sharp to them.

20 Let children obey their parents, as well-pleasing to the Lord.

21 Let fathers not bicker with children, lest they be discouraged [1].

22 Let slaves obey now their earthly masters with simplicity and integrity, fearing God [2].

23 Do everything with heartiness as to the Lord and not men,
24 knowing [b] that from Him you shall RECEIVE THE REWARD—for [b] εἰδότες.
25 you serve Him. The wrong-doer shall receive according to his doings [c].

[c] *S. Matt.* xvi. 27; *Eph.* vi. 8, 9.

4 Masters, give what is just and equal to your slaves, knowing
1 that you HAVE YOUR MASTER [d] in heaven.

[d] *S. John* xiii. 13.

2 BE PERSEVERING IN PRAYER, WATCHFUL [e], and thankful. And
3 pray for me too, that I may soon be set free to speak the
4 mystery of grace to the Gentiles, and make it evident to them,
5 as I ought to do. Be careful in your behaviour to the heathen,
6 using the present opportunity wisely. Let your conversation be always religious and intelligent, and fit for the occasion.

[e] *S. Matt.* xxvi. 41.

7 Tychicus will give you all information as to me: he is quite
8 to be trusted: and I have sent him to you for this purpose [f];
9 together with Onesimus, also a Colossian. Aristarchus,
10

[f] (as in *Eph.* vi. 21, 22.)

[1] All these rules for moral and social order and unity are repeated to the 'Ephesians,' 'Romans,' and the 'Corinthians.'

[2] The case of Onesimus is glanced at; see iv. 9.

Marcus, (Barnabas's nephew, whom I wish you to be good to, if he comes,) and Jesus-Justus, all Jews, salute you. 11
Epaphras[1], who is indeed one of yourselves—a servant of 12
Christ—(striving in prayer for you that you may be filled with grace, and be steadfast)—salutes you. He is full of zeal 13
for you, and Laodicea and Hierapolis. Luke, the beloved 14
physician, greets you; and Demas[a].

[a] (Now returned to the Apostle.)

Salute for me the brethren in Laodicea, and Nymphas, and 15
the Church in his house.

Let the Laodicean Church read this Epistle; and do you 16
read that which I have written to them[2].

Remind Archippus for me, that he fulfil the special work[3] 17
which I gave him in the Lord.

The salutation from me Paul: 18

Remember my imprisonment:

'The Grace with you. Amen.'

[1] The Apostle of Philippi; *Phil.* ii. 25. ἐξ ὑμῶν reminds them that Epaphras was born a Colossian; *Col.* i. 7. A prisoner in Rome now with S. Paul (suddenly); *Philemon* 23.

[2] viz., that to the 'Ephesians and others.'

[3] Possibly to intercede for Onesimus. *Philemon* 2.

THE EPISTLE TO PHILEMON. A.D. 62.

Preface.

THE short letter to Philemon was sent by S. Paul on a private matter; and hardly introduces doctrine. It recognizes however the mutual position of master and servant, in the case of Philemon and Onesimus a Colossian slave. Philemon himself was probably a Philippian, though at this time at Colossæ[a], *where he was found by the bearers of the letter to that Church. The message to Philemon, also, from Epaphras*[b] *(or Epaphroditus—the same person*[1]*) may show a connection with Philippi. S. Paul also asks him to 'prepare a lodging for him*[c]*'—i. e. probably at Philippi,—ἑτοίμαζέ μοι ξενίαν, in a tone not like that of friend addressing a friend at home. Philemon, though absent, would arrange that. Possibly Epaphras was a Colossian Jew by birth*[d]*, though settled in Philippi as their Apostle*[e]*. He went to Philippi after S. Paul wrote to Philemon: and was naturally the bearer of the Epistle to the Philippians.*

[a] *Col.* iv. 7, 9; *Philem.* 10, 11.
[b] ver. 23.
[c] ver. 22. *Phil.* ii. 24.
[d] *Col.* iv. 12.
[e] *Phil.* ii. 25; iv. 18.

The Epistle to Philemon.

From Rome.

(*The Continuous Sense.*)

1 Paul, a prisoner of Jesus Christ here in Rome[f] to
2 Philemon my friend and fellow-worker, and to Apphia and
3 Archippus[g], and the Church in your house; Greeting.
4 I thank God always for you in my prayers, hearing of your
5 love and faith towards our Lord, and liberality to the brethren

[f] (Timothy being with me.)
[g] *Col.* iv. 17.

[1] See Grotius. *Phil.* ii. 25.

in Judæa. And I desire that your fellowship in Christ may 6
become stronger in all goodness. I am grateful that through 7
[a] τῶν ἁγίων. your kindness the poor of Jerusalem[a] have been much refreshed; and it encourages me to ask further that which 8
seems worthy of you as a Christian.

I ask you, then, out of affection to myself—being a kind of 9
[b] πρεσβύτης καὶ δέσμιος. Comp. *Eph.* vi. 20, πρεσβεύω ἐν ἁλύσει. ambassador and prisoner[b] at the same time—favour to my son 10
Onesimus, converted to Christ while here in Rome. Formerly 11
perhaps he was worthless, but now he is of worth to you, and
to me also. I have sent him back to you that you may re- 12
ceive him—or rather I may say—receive me; for he is as life
to me. I would have kept him here to wait on me, but I 13
could not retain your slave without your will: it would de- 14
prive you of the grace of allowing it. Perhaps his temporary 15
absence from you has been thus overruled for your permanently retaining him—and that, not as a mere slave but a 16
brother—very dear to me[1], and more to you both naturally,
and now spiritually. If there be anything in common be- 17
tween us, receive Onesimus as myself. If he has wronged 18
you, I am surety for it. This is my own written pledge. 19
(Though I will not reckon your obligation of your whole self
to me.) Well, let me rejoice over you in this as a Christian. 20
Refresh me thus far. I believed you would do it—and there- 21
fore have written this.

[c] Probably at Philippi. And will you look out for a lodging for me[c], for I think, 22
through your prayers, I shall soon be set free.

Epaphras my fellow-prisoner, Marcus, Aristarchus, Demas, 23
Lucas, my fellow-workers, salute you. 24

'The Grace of our Lord Jesus Christ with your spirit!' 25

[1] The position of slave among the Romans was often confidential and privileged. Not unfrequently the slave was a tutor in the family.

THE EPISTLE TO THE PHILIPPIANS. A.D. 62.

Preface.

THE Apostle's European work seems to have occupied his mind once more; and the latest Epistle of his Roman imprisonment was written to Philippi, the first city of Europe where he had announced his mission[a]. *Timothy was with him now, as he had*[b] *been when he was there imprisoned with Silas so many years before. Epaphras, the Apostle of Philippi, was also in Rome. The Philippian population had at first regarded the work of S. Paul with distrust, as 'Jewish*[c]*;' and indeed he seems then to have made no Gentile converts there, unless the Jailor's family*[d], *converted when the Apostle was leaving Philippi, may be so considered, which, however, is not probable. Whether he turned from the Jews to the Gentiles at all, as elsewhere, we are not told. His convert Lydia*[e], *if not a Jewess, was a devout proselyte, and met with the Apostle at the river-side house of prayer on the Sabbath day. Her house was the centre of his mission*[f], *and no Gentile would be likely to be there. The Philippian Church must have settled itself, after the Apostle's departure, by means of Lydia, S. Luke, and Epaphroditus*[g]*: and would continue at first to be principally Jewish. It retained this character to the time of Polycarp*[h], *who praised the Philippians for their study of the Scriptures, so natural to a Jewish Church. S. Paul visited them twice at least after he first left them; once on his return to Europe about six years later than his first coming, and once on his going from Corinth through Macedonia for his last visit to Jerusalem*[i]. *They sent some assistance to the Apostle several times*[k]*; and also joined, like all Churches under S. Paul's influence, in the contributions to the Jerusalem poor*[l]. *The Philippian Church being so much more Jewish than Gentile accounts for the special and patriotic love to them on S. Paul's part.*

[a] *Acts* xvi. 12.

[b] *Acts* xvi. 3–15.

[c] *Acts* xvi. 20.

[d] *Acts* xvi. 34. The 'Pythoness' does not seem to have been converted.

[e] *Acts* xvi. 14.

[f] *Acts* xvi. 40.

[g] *Phil.* ii. 25.

[h] Ep. iv. 8.

[i] 2 *Cor.* ii. 12, 13; *Acts* xx. 3–6.

[k] *Phil.* iv. 16; 2 *Cor.* xi. 9.

[l] 2 *Cor.* viii. 1; and see 1 *Thess.* v. 12, (supra).

For he does not here call himself their 'Apostle'—(he being so specially sent to the Gentiles); he speaks of himself and Timothy in this letter as 'servants of Christ,' δοῦλοι, and mentions Epaphroditus as their Apostle[a], *who probably had formed their Church. Its being Jewish also explains how it soon lost prominence among Christians.*

[a] *Phil.* ii. 25.

From Rome.

Epistle to the Philippians.

(*The Continuous Sense.*)

Paul and Timothy, servants of Jesus Christ, to all our brethren [1] in Christ at Philippi, with bishops and deacons: 1 1

Grace to you and peace from God our Father, and the Lord Jesus Christ. 2

I thank my God [2] at every remembrance of you. I offer prayers for you [b] all constantly with a glad mind, at the recollection of your community of feeling with us from the first even to the present time. I am persuaded too that He who began the sacred work in Philippi, notwithstanding all obstacles, will carry it on to the second coming of the Lord Jesus. 3 4 5 6

[b] ὑπὲρ πάντων ὑμῶν.

Indeed as to all of you [c], it is but right that I should think this, since you [d] so affectionately sympathize with me personally in my imprisonment and sufferings, and now share with me in all things. God knows my affectionate desires for you, my brethren [e]. And it is my prayer that your love may still more abound, as you grow in recognizing and perceiving the truth; and that you may make proper use of the distinctions [f] bestowed on us, as Jews, in Christ, with meekness, and without being overbearing in your position [g], even unto the end; being simply full of the fruits of righteousness [3] for the glory of God. 7 8 9 10 11

[c] ὑπὲρ πάντων ὑμῶν
[d] πάντας ὑμᾶς.

[e] πάντας ὑμᾶς.

[f] διαφέροντα. *Rom.* ii. 18.

[g] 1 *Cor.* x. 32.

[1] πᾶσι τοῖς ἁγίοις (not distinguishing the Gentile πιστοί or κλητοί here from the rest,—the Gentiles there being few).

[2] From the constant repetition of 'I thank God in my prayers,' we may suppose that the synagogue practice of special *naming* in prayer was the custom of Christians.

[3] A familiar Jewish term. *Prov.* xi 30; *Amos* vi. 12.

12 You will rejoice to hear that all my troubles have but pro-
13 moted the Gospel. My imprisonment for Christ is remarkable
in itself, and spoken of not only in the prætorium, but else-
14 where; and most of the brethren here, instead of being dis-
15 heartened, are now all the bolder. Some indeed through ill-will
16 to me, but some also with heartiness, are heralds of the Gospel
17 —the former no doubt to increase my troubles; but the latter
18 as sympathizing with me. But what then? In either case
the Name of our Christ is proclaimed, and that is a joy to me.
19 All this will advance the PROGRESS OF OUR SALVATION [a], through
20 your prayers, and the coming of the Holy Spirit upon us. It
is my eager expectation [1] that none of my hopes will be dis-
appointed; and so I shall magnify my Lord, whether I live or
21 die. My life is Christ,—my death a gain. If I live here,
22 this is the fruit of what I do, and I know not which to choose.
23 I wish to depart and be with Christ, as better for myself; and
24 I am ready to remain here, if better for you.
25 And with this feeling I believe that I shall abide here with
26 you all [b], to establish your faith. Your confident joy will over-
27 flow by my means also if I am able to visit you [c]. Only, whether
I come or not, be worthy of the Gospel. Stand firm, and be
28 united in spirit. Heed not your opponents. Your calmness
29 is a token of your triumph and their destruction. It is God's
30 gracious gift to you, not only to have received the faith, but
to have suffered for it, very much as I myself have done. And
2 1 if you know, as you do, the presence of the Comforter, the
2 Spirit of love and fellowship, with His inward consolations for
all the members of Christ as one body [d], gladden me by let-
3 ting me hear of your unity. Let vanity and strife be ab-
solutely unknown among you [e]—each esteeming other beyond
4 himself. Do not concentrate your thoughts on self.
5 Have in this the mind of Christ. He was essentially in
6 God's own form [f], so that it was no invasion of the Divine to
7 claim equality with God; and yet He laid this aside, and put
on the form of our human servitude, wearing humanity as if

[a] *σωτηρίας.* *S. Luke* xxi. 28; 1 *Thess.* v. 9; *Rom.* xiii. 11.

[b] *πᾶσιν ὑμῖν.*

[c] See 2 *Tim.* iv. 6, 17.

[d] Repeated from *Eph.* iv. 15, &c.

[e] *Rom.* xii. 16–19.

[f] *Rom.* xiv. 7–11.

[1] *ἀποκαραδοκία.* See *Rom.* viii. 19, the longing for the second Advent.

[a] σχήματι εὑρεθείς.

a dress, and being so found [a], He stooped to die – die even the 8
death of the Cross. God has therefore exalted Him, and 9
given Him this grace above all, that every knee should bow 10
at His name, and every tongue should own Him Lord[1]. 11
This is the way to glorify God.

[b] *Acts* xx. 3–6.

[c] φόβου καὶ τρόμου.

[d] τὴν ἑαυτῶν σωτηρίαν.

[e] εὐδοκίας.

[f] *Eph.* i. 9, 18, &c.; ii. 8, 10.

And so, as you have been obedient, not only during my 12
brief appearance among you [b], but a great deal more in
the period of my absence, accomplish the remainder of your
course, till the Lord comes, with sensitive care [c] as to your
own position as Jewish believers [d]; for God who works thus 13
among His ancient people will accomplish His own good
pleasure [e] as to His plans for us, ultimately inclining all
hearts thereto [f]. Act then in all things without internal 14
bickerings, as the blameless 'sons of God,' and 'lights in the 15
darkness[2]' of the Gentile world around you; taking firm 16
hold of the Gospel, that so I may rejoice, at the Advent of
the Lord, that I did not come wholly in vain to Philippi, nor
do in vain the work which I there began. And though 17
personally I might seem to be a sacrifice in your case, I still 18
can rejoice with you, and you with me.

I expect to be able to send Timothy to you soon, for it will 19
inspirit me to know how you are going on. There is no one 20
like Timothy for this, as he was with me in the first instance
when I came to you. And then others are too apt to look to 21
their own party interests; but of Timothy I have abundant 22
experience; he has never failed me. I will only detain him 23
till I see the probable issue of events here. For, in fact, I 24
hope to come to you myself before long[3]. I could not help 25
sending at once with this letter Epaphroditus your Apostle,
who ministered to me of your liberality. His recent illness, 26
of which he knew you had heard, made him anxious to come.

[1] See *Eph.* iii. 15, and marg. ref.

[2] See *Rom.* ii. 18, 19 (Jewish titles).

[3] After visiting Spain (*Rom.* xv. 24), he intended, probably, to pass into Macedonia: and even to see Philemon (Ep. ver. 22): but not Ephesus (*Acts* xx. 25).

27 By God's goodness that illness did not prove fatal. I think
it would have been a heavier blow than I could have easily
28 sustained. I send him the more readily, to cheer you; and
29 that will cheer me. Prepare your glad reception of him; you
30 cannot too much welcome such as he is. He has really risked
his life for me and the Gospel; and done for me what you,
through your absence, could not do.

3 In conclusion, brethren, rejoice in the Lord. It is no trouble
1 to me to repeat to you thus the same things you have been
already taught by others; and at all events it is a safe course.
2 Beware of those who are our real foes and would work our
3 harm; beware of Judaizing dividers [1]. We are the Jews who
are true to our nation's destiny. We worship God, and rejoice in Christ, though we rely no more on our circumcision [2].
4 If the natural prerogatives of our race be of any value now,
5 I have them indeed as much as others. My descent, my circumcision, my Pharisaism, are sufficient evidences of this—
6 as well as my former zeal against Christians, and my legal
7 exactness in duty. These things are however nothing to me
8 in comparison of Christ. For Him I have given up all.
9 I only desire to be found in Him, no longer having my
righteousness from the Law, but through the faith of Christ,—
10 Divine Righteousness, which follows on faith [a]. It comes as
Knowledge and as Power,—uniting us to His sufferings, and
11 conforming us to His Death; and so by every means in my
12 possession I reach forward to secure the Resurrection: for I
have not won that glory yet—I have not reached that perfection. I have followed it, indeed, since my Lord first
13 arrested my steps on my way to Damascus: yet I by no
means think that I have attained everything; on the contrary it seems to me as though the past were as nothing:
14 I forget it, and press on for the prize for which God has
15 called me [b]. As far as we have now advanced, this is my

[a] ἐπὶ τῇ πίστει.

[b] 1 *Cor.* ix. 24.

[1] Comp. *Acts* xx. the final speech to the Elders at Ephesus; p. 410.

[2] See *Col.* ii. 11 in contrast; that being a Gentile Church, and the Apostle in this place referring to his own nation.

present feeling; if, in any particular, some of you feel differently, God will reveal the whole truth to you; and meanwhile we go together. Be you imitators of me. You have Apostles [1] for your examples, and should mark all those who do not walk with us. For many, as I have told you with sadness [2], will be destroyed as enemies of the Cross, sensual, having lived for the present. To us, on the contrary, there is a citizenship in the heavens, and we are expecting Jesus, and the Resurrection, and the subduing of all things to Christ [a].

[a] 1 *Cor.* xv. 28.

And thus, as you are truly my crown and joy [3], stand firm. I entreat Euodias and Syntyche to think alike, (and I would ask of you [4], dearest friend, to try to bring them to be of one accord, and all the more, because they have been of much service in the cause of the Gospel); and I would say the same of Clement, and of the rest of my fellow-labourers among the Jews who have believed [5]. Rejoice together in the Lord, and yet be self-possessed—for Christ is near. BE ANXIOUS FOR NOTHING [b]. PRAY TO YOUR FATHER FOR ALL YOU NEED: and be full of gratitude: and may that Peace of God, which is your special [6] blessedness as His people, abide in your hearts and minds through Christ.

[b] *S. Matt.* vi. 25, &c.

Moral summary of S. Paul's teaching.

In a word; whatsoever things are true, venerable, just, holy, lovely, and honourable; if there be any virtue, or any praise, think on these things. And continue to do all that you have been taught, and have received from the first, and all that you have known in my own practice; and you will have peace.

[1] Himself and Epaphroditus.

[2] Viz., at his visit to Philippi on his route from Corinth through Macedonia. *Acts* xx. 3–6.

[3] Probably the only Jewish Church that adhered to him.

[4] σύζυγε. This may mean Lydia. Clemens Alex. and Eusebius (positively), and among the moderns Car. Cajetan (doubtfully), also Erasmus and Zegerus, think this implies that S. Paul was now married. Renan suggests the same.

[5] *Ps.* lxix. 28; *Daniel* xii. 1; *Exod.* xxxii. 32; interpreted by the Jews as applying to their nation.

[6] Comp. *Eph.* i. 19, &c. ὑπερβάλλον; and here, ἡ ὑπερέχουσα.

10 I am thankful that you thought of forwarding to me the
assistance which lately arrived—which nothing, I know, but
11 lack of opportunity prevented your sending before. Not that
12 I was really in want, for I am able to do with very little, and
13 have learned to bear both prosperity and adversity; since
14 Christ strengthens me. Yet I am thankful for your assist-
15 ance. You are the only Church from whom I ever accepted
16 help of this kind; you sent to my aid more than once when I
17 was in Thessalonica, as I intimated that you should [a]. Not
that I wished to obtain your bounty—though I felt that it
was a proof and fruit of the reality of the work among you.
18 At present I have even more than I want: but what you sent
by Epaphroditus is acceptable, as your offering in the sight
19 of God. He will reward you with your own special reward [b].
20 Now to God our Father be glory for ever!
21 Specially salute for me every Jewish brother [c].
22 The faithful who are with me here send their salutations,
and all our fellow-countrymen [d] too; especially some in
Cæsar's household.
23 'The Grace of our Lord Jesus Christ with you all!'

[a] 1 *Thess.* v. 13.

[b] *Eph.* i. 19, &c.

[c] πάντα ἅγιον.

[d] πάντες οἱ ἅγιοι.

THE EPISTLE TO THE HEBREWS.

Preface.

A.D. 62. *IT was in the year after S. Paul's arrival at Rome that S. James the Bishop of Jerusalem was martyred; and probably S. Mark also. Nearly five or six years elapsed between the writing of the Epistle to the Philippians and the death of S. Paul in the last*

A.D. 67–8. *year of the reign of Nero. Of his mission during that time history is silent. He intended to visit Macedonia and Palestine; but, in*

[a] *Phil.* ii. 24; *Heb.* xiii. 19; *Rom.* xv. 24. *the first place, Spain*[a]. *Whether he did so, and in what order, we know not. Neither Scripture, nor contemporary document of any kind, assists us. There is time enough for the traditions of Apostolic journeys even as far west as Britain; and a visit again to Macedonia seems possible. But if S. Paul left Rome, he eventually*

A.D. 68. *returned, and there met death in his Master's cause.*

One writing has been ascribed to him,—the Epistle to the Hebrews,—as probably the work of this period. In the East, it has been commonly accepted as S. Paul's. Severian, in the Catena, seems to think it heretical to doubt it. In the West, it has been somewhat questioned[1], *from Irenæus and Tertullian downwards. Our own Church, in her Authorized Version and elsewhere*[2], *speaks of it as S. Paul's. The Church of Rome, somewhat revising the opinions of S. Jerome, S. Augustine, and others, agrees with us in so regarding it. The Vatican MS. places 'the Hebrews' among the Pauline Epistles: and so too it stands in the oldest of the Canonical lists, that of Muratori. Origen, and Clemens Alexandrinus, and*

[1] The objection founded on *Heb.* ii. 3 is met by 1 *Cor.* xi. 23, xv. 3, 8; and then becomes the ground of an argument for the authorship.

[2] As in the Exhortation in the 'Visitation of the Sick.'

the Greek fathers of the Catena, hold the opinion which harmonizes with all the facts, viz. that (according to the Apostle's wont in dealing with and conciliating his countrymen) the Epistle to the Hebrews was written in Hebrew[a], *dictated by S. Paul to an Alexandrian amanuensis*[1], *and translated by S. Luke into Greek. All this seems to be greatly confirmed by the internal evidence.*

[a] τῇ Ἑβραίων γλώττῃ.

The manuscript lately edited with so much care and scholarship by Mr. Scrivener, and known as the 'Augiensis,' assigned by Bentley to the ninth century, and highly prized by him, has the following Introduction to this Epistle :—

Mr. Scrivener's edition of the 'Augiensis' MS.

'Imprimis dicendum est cur Apostolus Paulus in hac Epistola scribendo non servaverit morem suum, ut vel vocabulum nominis sui vel ordinis scriberet dignitatem. Hæc causa est quod ad eos scribens qui ex circumcisione crediderant quasi gentium Apostolus et non Hebræorum, sciens quoque eorum superbiam, suamque humilitatem ipse demonstrans meritum officii sui noluit anteferre. Nam simili modo etiam Johannes propter humilitatem in Epistola sua nomen suum eadem ratione non protulit. Hanc epistolam ergo fertur Apostolum ad Hebræos conscriptam Hebraica lingua misisse[2]*. Cujus sensum et ordinem retinens, Lucas Evangelista, post discessum B. Apostoli Pauli, Græco sermone exposuit. Explicit argumentum.'*

To this there is little to be added.

The Apostle being, as we observed, accustomed to address his Hebrew brethren in Hebrew, to which they 'gave the more silence[b]*,' we are not surprised to find his Epistle to them bearing all the marks of Translation from that language.—As the Quotations from the Old Testament accord however with the LXX, it is likely that the version was made by a Greek Jew, as S. Luke was ; or by some Alexandrian. They are the quotations emphatically relied on by S. Paul in his other Epistles.—The subject-matter of the Epistle further appears to be the necessary complement of the written teaching of S. Paul as to both the Person and Work of Christ. The death of Christ had been distinctly dwelt on in the previous writings of S. Paul, but not His Priesthood, till now.—And finally, the Apostle begs the Christians of the Circumcision to interpret favourably this his brief address to*

[b] *Acts* xxii. 2.

[1] S. Luke and S. Clement are named. See also Euseb.

[2] In which language Christ spoke to him at his conversion. Comp. *Acts* xxvi. 14, and *Heb.* ii. 3, ἥτις ἀρχὴν λαβοῦσα.

them. He is deferential too, at the same time, towards those who were the presiding elders or Apostles of the Judæan Christians [a] *after the death of S. James.*

[a] ch. xiii. 7, 17, 24; and comp. *Acts* xv. 2; *Gal.* ii. 2, 8, 9.

Among the numerous incidental traits which fix the substantial authorship on S. Paul, besides the quotations, are certain words of marked significance, which are identical here and in his other Epistles; (and some touches of personal character, illustrated by references in our margin).

Probably few of S. Paul's Epistles were actually written, as the 'Galatians' was, 'with his own hand [b]*.' The 'Romans' was written by Tertius* [c]*, (i. e. Silas, probably): other Epistles by different persons named, perhaps, at the beginning or close; the 'salutation' being added by the Apostle himself* [d]*. Since, as a rule, an amanuensis was employed, investigations of 'style' are of little value* [e].

[b] *Gal.* vi. 11.

[c] *Rom.* xvi. 22.

[d] *Col.* iv. 18; 1 *Cor.* xvi. 21; 2 *Thess.* iii. 17.

[e] ξένη φράσις in the Catena.

The omission of the name of the Apostle, it should be observed, adds to the dignity of this Epistle, and is even essential. Its argument is thus based on the order and reason of the revelations of God from the beginning, and not on the individual authority of the human agent. It would be incongruous and out of place to prefix even an Apostolic name to the last grand display of the truth;— 'God speaks to us now ἐν Υἱῷ.'

The Epistle to the Hebrews fitly contrasts with that to Rome in this respect. The introductory verses to the Romans, whom S. Paul knew not, are a prelude to his whole discourse. The absence of such introduction perhaps was natural, when a Hebrew was so addressing Hebrews; and still more when the communication was to announce that God is our Teacher under the new Covenant [f].

[f] *Heb.* i. 2; ii. 3; iv. 12; viii. 11.)

It may be useful, in our study of this Epistle, if the heads of its argument in the Greek Catena be given, together with some further brief Postscripta as to a few details.

'I. The Divine Teaching of Christ Himself in the glory of the Father, and in the possession of all things, after the purging of earthly things from which He arose to the heavenly glory. ... ... ch. i. 1–4.

'II. That the glory of Christ is not ministerial, (λειτουργική), but is Divine and creative; and therefore is not for the present æon, in which there are now appointed ministers (λειτουργοί); but it is for that which is to come. ... ... i. 5–ii. 8.

(*End of Tome I.*)

'III. That He was made flesh according to a plan, including sympathy with and relationship to us, for the saving of men from death through this relationship to Him. ... ii. 9–18.

'IV. That we must believe in Christ as the Jews believed in Moses; and that the more, according as God is greater than man, ... iii. 1–19.

'V. Exhortation to hasten towards the promised rest in God. ... ... iv. 1–9 (12).

'VI. The fearfulness of the judgment as to Divine revelation in whatsoever way imparted; and the special goodness of the revealed grace of Priesthood, in its sympathizing with us humanly. ... ... iv. 11–v. 10.

'VII. Rebuke to those who desire to begin again at first principles. ... ... v. 11–vi. 12.

'VIII. That the promise of God is certain; and these things are secured by His oath. ... vi. 13–20.

'IX. Concerning the Melchizedec, the type of Christ; as to the name, and the city, and the life, and the Priesthood. ... ... vii. 1–10.

'X. That the Priesthood of Aaron, being earthly, ceases; and the heavenly Priesthood of Christ is set up, of another kind, not according to flesh, or by any fleshly law. ... vii. 11–viii. 6.

'XI. Consequent superiority of the second covenant above the former in ἱλασμὸς and

ἁγιασμὸς, (putting away sin and sanctifying the sinner). ... ... viii. 7–ix. 10.

'XII. Concerning the Blood of Christ, in which was 'the new Covenant[a];' that this brings in a true purifying from sin; not the frequent offerings in the blood of living creatures. ix. 12–x. 1.

'XIII. Witness concerning the only purifying, and access to God. ... ... x. 2–23.

'XIV. Exhortation to zeal, in fear of the coming judgment (at the Advent). ... ... x. 24–31.

'XV. Concerning that glorious beginning of our faith, which is to lead to a glorious end. x. 32–38.

'XVI. Concerning faith, which made the ancients illustrious. ... ... x. 39–xi. 40.

'XVII. Concerning patience in following Christ. ... xii. 1–11.

'XVIII. Concerning soberness of mind till the time for righting everything shall arrive; lest we lose it, like Esau who found no place to repent. ... ... xii. 12–17.

'XIX. That the coming things are more fearful than those in Moses' time, and the means thereto worthy of greater zeal. ... ... xii. 18–29.

'XX. Concerning love of brethren, and love of strangers. ... ... xiii. 1–9.

'XXI. Concerning the not living bodily[b] according to the Law, but spiritually according to Christ, in virtue. ... ... xiii. 10–17.

'XXII. Prayer to God, concerning the advance to virtue; and concerning "œconomy" (present behaviour).'

Extracted from Cramer's Ed.

[a] *S. Luke* xxii. 20; 1 *Cor.* xi. 25.

[b] (σωματικῶς.)

POSTSCRIPTA.

The division and arrangement of the Epistle in the Catena will be found to be practically followed in the 'Continuous Sense' now proposed; but the latter had been arrived at independently. The Greek Catena aims at the literal sense so entirely, that it is some corroboration of that which is here presented, to find so general an accordance.

It is noticeable too that the phraseology of the Epistle is not explained by the Greek or Alexandrian Fathers of the Catena as if it had anything more in common with such writers as Philo, than would be inevitable in men living in the same age and using the same language. It is a frequent mistake of those who at times see Philo in S. Paul, to imagine that words used by both had the same specific meaning in the one which they had in the other[1]. For philosophy, whether sacred or secular, if it would be successful, must aim to express its ideas by adapting language already known; and it thus would be natural that a writer of true thoughts might often use terms which had by others been forced to wrong purposes, or linked to false philosophy.

The Greek Fathers, we repeat then, read the Epistle to the Hebrews untechnically, taking the phraseology in its most reasonable and ordinary sense, historically (if we may so express it), and not pseudo-philosophically. No occurrence of the same words in uninspired writers should surprise any except those who think inspiration should invent its own words; in which case, however, it might be unintelligible to the world.

It would be an interesting, but unseasonable, display of ingenuity to contrast the sacred and secular uses of more than half the terms employed by S. Paul. We must proceed with our immediate object.

On our Lord's words, *τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου*, compared with the quotation of them, the *καινὴ διαθήκη* of this Epistle, something should be said: nor can it be better said than

[1] Comp. e. g. Philo's 'heir of divine things' with S. Paul's 'Heir of all;' or the respective uses of *πίστις*.

Extract from the Revised Translation of the New Testament by Mr. Highton of Queen's, late Head Master of Cheltenham.

by an extract from the Revised Translation of the New Testament by Mr. Highton.

'I think it necessary to state briefly the reasons why the meaning of "testament" for διαθήκη seems inadmissible here.

'1. This is a comment on a passage of the Hebrew Scriptures. Now, though doubtless διαθήκη in Greek may mean a "testament," yet the Hebrew word of which it is a translation never does and never can mean anything but a "covenant[1]." And let us remark that this is an Epistle to *the Hebrews*. This argument in itself seems absolutely decisive of the question. But let me add a few others.

'2. If διαθήκη means "testament" here, it is the only place in the New Testament or Septuagint in which it bears that meaning.

'3. It cannot bear that meaning even through the whole of this very sentence. The law of Moses was in no sense a testament.

'4. Though a testament implies death, it does not imply a bloody death, or blood; as would be asserted here in verse 18, and in the rest of the argument.

'5. When Christ before His death spoke of the διαθήκη He was making, He spoke of Himself as the *victim*, not the testator. "This Cup is the New Covenant *in My blood*." "This is *My blood* of the New Covenant[2]." The *blood of a testament* has no meaning.

'6. Christ said (*Luke* xxii. 29), "I διατίθεμαι to you a Kingdom, as My Father διέθετο to Me." Now, is it true that the Father died to *bequeath* a kingdom to the Son?—But He did covenant a Kingdom to Him.'

This critical extract from a work which deserves to have wide usefulness among English readers, leaves nothing on this point to be desired. But something must be added as to the idea of διαθήκη. For διαθήκη is the distinction of the state of moral creatures; the inferior creation having a 'law that shall not be broken;' while man is in probation.

[1] Dr. John Owen in his comment says all that can be said on the other side; and says it in vain.

[2] For the use of 'fœdus' among the heathen, see Livy, ix. 5.

Death, being to us the moral consequence of opposition to the Creator, and inevitable now as the close of all probation here, is ideally included in any system of probation, in other words, in any 'covenant' between man and his moral Governor. This is what is implied in the general proposition [a], ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου,—'each of the covenants, or moral arrangements between God and man, has been necessarily based on the fact of the contingency of death to him that entered into the covenant.' This was the case with Adam; the violation of duty being visited with 'thou shalt surely die:' and with Moses; 'do this, and live,' being the condition of the covenant. Every moral being is διαθεμένος, i. e. he is in a moral covenant with God. Death, i. e. ruin in case of failure, being implied as part of the covenant. It is, next, the distinction of the 'New Covenant' that, Christ having made Himself one with our moral nature, it finds us in Him, and death in Him is no ruin, for He was not 'holden of death [b],' but conquered it, and returned in triumph as our Head, and 'Leader to immortal glory [c].'

[a] *Heb.* ix. 16.

[b] *Acts* ii. 24.

[c] *Heb.* ii. 10.

Communion with Him is now Divinely sealed to the members of Christ by the Sacrament of His Body and Blood—'This Cup is the New Covenant in My Blood,'—'Drink ye all of it;'—words not invented by S. Paul, it should be remembered; for they were first spoken by Christ, and left in all their mystery, to be truly interpreted by those to whom they were delivered, i. e. who had the παράδοσις [d].

[d] 1 *Cor.* xi. 2, 23.

It would seem that in passages where the Apostle by some significant term alludes to unexpressed truths known to those whom he addressed, as in the παράδοσις of 1 *Cor.* xi. 2, 23, 2 *Thess.* iii. 6—the καλὴν παρακαταθήκην of 2 *Tim.* i. 14 (distinct from the ὑποτύπωσις, verse 13)—the διδαχὴ, *Titus* i. 9 (the word of institution being a πιστὸς λόγος)—the ἐντολὴ ἄσπιλος, 1 *Tim.* vi. 14 [1]—and similar words and phrases, he is glancing at the Eucharistic mystery which 'the Lord gave him in trust.' Especially thus we must see in the καινὴ διαθήκη of this Epistle a reference to the τοῦτο τὸ ποτήριον and the τοῦτο ποιεῖτε; and also in the γευσαμένους τῆς δωρεᾶς, and καλὸν γευσαμένους Θεοῦ ῥῆμα, *Heb.* vi. 4, 5 [2].

[1] Comp. *Heb.* ix. 14.

[2] Comp *S. John* vi. 35, 63.

Finally,—In the Epistle to the Hebrews much is explained which had only been intimated before; but the intimations of truth scattered in the Apostle's former writings so plentifully, are even in this latest Epistle sometimes left as intimations only[1],—the time for abandoning the *arcanum* not having even then arrived, 'while the first tabernacle was yet standing[2]' (*Heb.* ix. 8).

We must be on our guard lest we assign a completeness to S. Paul's written teaching, (even when we have included this Epistle to the Hebrews), which he himself disclaims, and which the facts do not admit. It is certain that in the first half of his Apostolic career he relied, so far as appears, only on the Old Testament Scriptures, and their oral interpretation by the Spirit, together with 'the things brought to remembrance[a]' in the Church, and the charismata, and Apostolate. These were the means of edification for those whom he addressed; being, as they were, Jewish converts principally.

[a] (*S. John* xiv. 26; *ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.*

A.D. 37–67. His ministry, let us remind ourselves, began in the year of the death of Tiberius and on the accession of Caligula; and the close of it was in the last year of Nero. It did not last more than thirty or thirty-one years. Of the first sixteen years we have nothing written by himself. The chief relic of that time is the single speech at Antioch in Pisidia, recorded by S. Luke in the Acts. His Epistles are all written within the ten years of his ministry to the Gentiles, viz. from its beginning at Thessalonica to his imprisonment at Rome. Again, we have no record at all, as we have said, of his last five years;—so, of his work among the Jews of Damascus, or Tarsus, or Jerusalem, or Asia Minor generally, he has left us no notice; and very few are the traces of it even in the Acts written by his companion S. Luke.

The distinct arrangement between S. Paul and S. Peter, that the one should keep his ministry chiefly to the uncircumcision, and the other to the circumcision, only began, at the earliest, fourteen years after S. Paul's conversion[b].

[b] *Gal.* ii. 1.

[1] As also in *S. John* xvi. 12.

[2] See Lecture VII. 'On Christianity as taught by S. Paul.'

The Epistle to the Hebrews.

(*The Continuous Sense.*)

1 I. In many gradual and various ways God has spoken in
1 former times to our fathers by means of the prophets[a]; and
2 now, at the end of these dispensations, by His Son. Him He
has appointed Heir of all[b], and by Him He made the whole
3 order of things. His Son is the Forth-shining of the Glory,
and the expression of the very Being of God. It is He Who
sustains[1] all by His powerful Word, and Who by Himself has
cleansed away our sins[c], and seated Himself at the right
hand of the Divine Majesty on high[d].

4 II. His exaltation above angelic beings is marked even by
5 the Name He bears[e], as the Son who is Heir of all. Was
it ever said by God to any angel, 'Thou art My Son, this
day I have begotten Thee?' or, 'I will be to him for Father,
6 and He to Me for Son?' Nay, rather, when bringing in the
First-begotten to dwell among us creatures, He bids 'the
7 angels do homage to Him here[2];' and tells them, that they
are but 'His public servants, even as the winds or flames of
8 fire do service at God's bidding.' The Son, He addresses
directly as God; 'Thy throne, O God, is from age to age,
9 the sceptre of Thy Kingdom is Righteousness. Thou hast
loved Righteousness and hated evil, therefore God, Thy God,
hath anointed Thee with the oil of joy[f], above all those whose
10 nature Thou sharest[g].' And, 'Thou at the beginning, O Lord,
foundedst the earth, and the heavens are works of Thy hands;
11 they shall perish, and Thou abidest, and they all shall become
12 old as a garment, and as a vesture Thou shalt fold them,
and they shall be changed; but Thou art the Same[h], and
Thy years shall not fail.'

13 To what angel has He ever said, 'Sit on My right hand,

[a] *Rom.* i. 2; *Tit.* i. 2.

Christ is our Divine Teacher; being the Essential Son of God, and His 'Heir of all.'

[b] *Eph.* i. 18–20; *S. Luke* xx. 14.

[c] *Eph.* i. 7.

[d] *Acts* vii. 55.

Higher, as God's Heir, than all angelic beings.

[e] *Phil.* ii. 10; *Eph.* iii. 15.

He is directly and divinely addressed as God, and Creator,

and Lord of all, for ever.

[f] *S. John* iii. 34, 35.

[g] μετόχους σου; *Heb.* ii. 14; iii. 1.

[h] *Heb.* xiii. 8.

[1] The *Vat.* reads φανερῶν, and may mean as in *S. John* i. 1–9; ii. 11.

[2] *Rom.* viii. 29; *Heb.* ii. 5; *Col.* i. 15–18; LXX. *Deut.* xxxii. 43.

until I make Thine enemies Thy footstool?' They all are 14
only His ministers, sent to do service[1] to those who are to
'inherit[2]' salvation from Him Who is Heir of all. And thus, 2
because it is God Who now speaks to us, must not our 1
obedience be the more careful, lest we depart at all from
that which He reveals? For if a message by angels was 2
[a] ἔνδικον. *Rom.* iii. 8. certain, and disobedience to it met with just[a] punishment,
how shall we escape if we heed not a Divine salvation, taking 3
its rise as it does from the Lord's own teaching[3], confirmed
[b] εἰς ἡμᾶς. afterwards to us Hebrews[b] by those who heard Him; gifts 4
of the Holy Spirit also Divinely following, and abundant
miracles?

That the coming Dispensation of the Lord, of which we 5
are to speak, is not subjected at all to angels, the Scriptures
tell us plainly. 'What is man,' says the Psalmist, 'that 6
Thou art mindful of him,—the son of man that Thou lookest
on him? Thou hast made him less than angels for a while, 7
but still with glory and honour hast crowned him, and placed
him over all Thy works, putting all under Him.' In saying 8
that 'all things' are put under man, there is no exception
as to angels[4]; though this superiority to angels has not yet
been attained by us.

III. Jesus was indeed, as man, made lower than the angels 9
awhile, that as man He might die; but Jesus Himself has
already been 'crowned with glory and honour.' His humi-
liation however was not for Himself, personally; it was in
order that He might die for man[5]; (for of course as God He
could not die).

[1] So also teaches Maimonides, *Moreh Nevoch.* ii. 6.

[2] κληρονομεῖν, as μέτοχοι Χριστοῦ. *Heb.* i. 9; iii. 1. (Comp. Philo's use of the term 'heir of divine things.')

[3] 1 *Cor.* xi. 23; xv. 3. 8; (a description of S. Paul's own case, as well as his countrymen's,—he having been taught first by the Lord; and being afterwards the friend of S. Luke). See *S. Luke* i. 2, *S. Mark* xvi. 20, and Note J.

[4] So also the Talmud teaches, though Maimonides and Eben-Ezra dispute it.

[5] Or, 'by God's grace.' Some MSS. and Origen read χωρὶς Θεοῦ. So Bengel.

10 It was needful and right that He Who was, as we have said, *Yet He was made man, though He was God.*
the appointed Heir of all, by Whom the whole order of things
was made [1], and Who was to bring many sons of God to
glory in the heavens, should thus as their Leader be made
perfect [2] through the suffering which pertains now to man's
11 mortal nature. For He Who sanctifies, and the sons of men
who are to be sanctified [a], are of one race [b], so that He is not [a] *S. John* x. 36.
12 ashamed to call them 'brethren;' as intimated in another [b] ἐξ ἑνός. *Gal.* iii. 16; *Heb.* ii. 16.
Psalm, where He speaks of them in assembly [3] as His;
13 while it is also said that man 'trusts in Him.' In one
Scripture He speaks of men as 'His children,' equally mean-
14 ing thereby that they share with Him the flesh and blood,
of which He has partaken with such close affinity [c]. He [c] παραπλησίως.
suffered Death as man, and yet in Dying He showed that He
had conquered death's power, and overcome the Evil one who *The idea of the Incarnation implying sympathy with us, (which is the foundation of Priesthood).*
15 had wielded that power over us; and that He could Divinely
deliver from slavery those who, ever since death first began
16 with man, had feared its curse. He is specially one with us
17 also, even Abraham's seed [d], and not with angels. In truth He
was to be like those whom He called His 'brethren [e]' in all
things, that He might be (as we will explain further) a merciful
and faithful High Priest [4] in things Divine, to atone for the
18 sins of the people. Having Himself experienced, as man, the
suffering of death [f], and passed through it in triumph, He can
Divinely help His human brethren who have also to endure this.

[d] *Gal.* iii. 29; iv. 7.
[e] *Rom.* viii. 15.
[f] ἐν ᾧ.

(*End of Tome I. in the Catena.*)

3 IV. Now, brethren of the seed of Abraham, sharers [g] with [g] μέτοχοι, ver. 14, and ch. i. 9.
1 Christ Who Divinely calls you heavenward, contemplate Him
2 your Apostle, your High Priest, faithful to God in all His
house, as surely at least as was Moses in whom you trusted of

[1] Comp. *Heb.* i. 2, δι' ὃν τὰ πάντα and δι' οὗ τὰ πάντα, = δι' οὗ καὶ κ.τ.λ.

[2] τελειῶσαι; *S. Luke* xiii. 2; *S. John* iv. 34; xvii. 4, 23. Comp. *Heb.* v. 9; vii. 11, 19, 28; and *S. John* x. 18.

[3] ἐκκλησία, as in *Heb.* xii. 23, in its Jewish sense. See *Psalm* xxii. 22; *Isa.* xii. 2, viii. 18.

[4] The firs definite assignment of 'Priesthood' to Christ in N. T.

His claim on our faith and obedience, as Apostle and Priest for man; and yet as God.

old. For indeed He has higher dignity than Moses; since 3
He as God is the Maker of the house, and has more of its
honour than a servant could have. The Maker of all things 4
is God. Moses, in all the house which God had made, was 5
a faithful servant; but he spoke of things that were to come
after him. But Christ is the Son of God, and the house is 6
His own[1]. And you are now His house, if you hold fast your
hope in Him [a].

[a] ch. ii. 1.

Remember that our fathers of ancient times lost the Divine 7
Rest to which God would have brought them in Canaan; and
the Psalm tells us plainly why they lost it: 'they hardened their 8
hearts.' Let their experience be a warning to us now. For 9
God 'sware in His wrath that they should not enter into His 10
Rest.' Take heed, then, lest unbelief arise in you, and you 11 12
depart from God Who speaks to you in Christ. Exhort one 13
another daily as to this; for sin is deceitful as well as harden-
ing. We are only sharers with Christ if we hold firm to our 14
hope [b] in Him, until His second coming.

[b] ὑπόστασις.

In saying, however, that our fathers provoked God of old, 15
observe that they were not all alike guilty, after leaving 16
Egypt. He was angry with those among them who sinned. 17
It was to the disobedient that He sware in His wrath, that 18
they should not enter Canaan [c]. The Rest was lost entirely 19
by unbelief in God.

[c] 1 *Cor.* x. 1–13.

V. Again I say, then, let us all be warned. A Promise of 4
Rest with God has been now given us by His own Son. Is 1
any one of us falling back? We have had a message from 2
God, as truly as our fathers had; and we know that the report
of Canaan which they received in the wilderness did not benefit
them, because they were not united in the belief of it. We 3
then, who are believers in God's Son, and none except be-
lievers, are entering the Rest of God. This is implied in that
Divine exclusion of all who would not believe.

The example of Israel a warning against unbelief in God who now speaks.

And observe how it is also declared that God's works were

[1] See Note J.

completed from the foundation of the world; and that elsewhere it says of the seventh day, 'God did Rest on the seventh day from all His works.' This is what is called in the Psalm, 'My Rest.' It is as if it were there said, 'some shall enter the Rest in which God dwells,' but they who once had the prospect failed through unbelief and disobedience. Indeed, ages after this, David spoke of entering God's Rest as something still future; which he would not have done had Joshua's entering Canaan fulfilled that Divine promise. That keeping Rest with God is therefore still in prospect; though, indeed, every one of our brethren[1] who has passed from us and already entered on the Divine Rest, has now, like God, CEASED FROM HIS EARTHLY WORK.

Let us all press forward now to that Rest, lest we become like those who fell in former days. For the oath[2] which God has sworn against unbelievers is living and effectual still, and thoroughly searching; and everything is known to Him, to Whom we must give account[3].

VI. Since we have a great High Priest, then, passed through[a] the heavens, away from earth's wilderness, even Jesus the Son of God, let us firmly hold the confession of Him. He is able to sympathize with our infirmities here, having been tried throughout, after the same manner, without sin[4]. Let us draw near with confidence to the throne of grace[5], that we may find mercy, and grace which will assist us.

[a] διεληλυθότα.

The peril of rejecting this Priesthood designed for human need by God Himself.

For a High Priest is expressly set apart from among men to help them by acting for them in Divine things; and so he has to offer gifts and sacrifices for sins; and he is able to bear with the ignorant and wandering, because he is himself encompassed by infirmity, obliging him to offer

[1] Or this may possibly refer specially to Christ's own return to the Father. *S. John* xvii. 4, 5.

[2] ὁ λόγος τοῦ Θεοῦ. Comp. *Heb.* vii. 28; ὁ λόγος τῆς ὁρκωμοσίας.

[3] Unless the πρὸς ὃν ἡμῖν ὁ λόγος also refer to the 'word of the oath' ver. 12, 'God sware by Himself.'

[4] Comp. ch. ii. 15–18; v. 7–9.

[5] The Jews spoke of 'two thrones,' viz. of Mercy and Justice.

for himself, as well as for the people. No one indeed can assume a dignity like this, unless called to it by God, as Aaron was. And thus Christ SOUGHT NOT HIS OWN GLORY ON EARTH [a], by claiming priesthood. The Priesthood was asserted for Him by His Father's saying, 'Thou art My Son, this day have I begotten Thee,' and 'Thou art Priest for ever [b], after the order of Melchisedec.' For even at first, in His Incarnation here on earth, He made Offering, as a Priest, viz. of prayers and tears, to Him that was able to save Him from death, and, as a Priest [1], He then was heard by God. Though really God's Son, He learned from human sufferings human obedience, and was perfected in his course as man; and thus He at once became Priest for us, and Cause of eternal salvation to those who obey Him; for He was saluted, as we have said, by God Himself—'High Priest after the order of Melchisedec.'

[a] *S. John* v. 41; vii. 18; viii. 50, 54.

[b] εἰς τὸν αἰῶνα.

Melchisedec being its Divine type.

VII. Concerning this Melchisedec, indeed, I have much to say, and hard to interpret [2], since you have become dull of hearing. By this time you ought as Hebrew believers to be able to teach others, and yet you are asking to go back again to the elements of the Divine oracles [c] committed to you, and are requiring milk rather than meat [3]—milk being the instruction of children inexperienced in goodness, while strong meat is for those who are advancing to perfection [d] and whose experience enables them to judge good and evil. That which I desire is that you dismiss this constant lingering in the mere beginnings of our Religion [e], and go on to Perfection [f]. Why should you be always laying the foundations over again? We began by Repenting of the deadly doings [g] of the world, and by Faith in the one True God; then came Baptisms, Imposition of hands for the Holy Spirit, the confession of the Resurrection, and the coming Judgment in Righteousness [h]. Let us then, God helping us, advance beyond these

Rebuke of some rejecters of this Priesthood, who desired to remain at 'first principles.'

[c] τῶν λογίων. *Rom.* iii. 2.

[d] τελείων.

[e] *Heb.* ii. 3.

[f] τελειότητα.

[g] *Heb.* ix. 14.

[h] *Acts* xix. 1–7; xiii. 24, 38, 41; xxiv. 25.

[1] ἀπὸ εὐλαβείας, from His reverence in His priestly office. See Nic. de Lyra, and *Levit.* xv. 31, and *Exod.* iii. 6; LXX. *S. Luke* ii. 25.

[2] Comp. δυσερμήνευτος with 2 *S. Peter* iii. 16, δυσνόητα.

[3] 1 *Cor.* iii. 1, and Philo.

beginnings. For it is not possible for Hebrews, once baptized as we have been, having tasted THE GIFT FROM HEAVEN[a] and shared the Holy Spirit's grace, having tasted, that is, the GOOD DIVINE WORD[1] and the Powers[b] of the Gospel, and then afterwards apostatizing,—to begin anew at 'Repent ye,' and crucify once more the Son of God, and display Him again in humiliation.

[a] *Psalm* xxxiv. 5, 8; *S. John* vi. 48, 51.
[b] *Rom.* i. 16.

Our own Judæan land has been often nourished by the rain of heaven, and if it bear fruit there is blessing for us; but any land which only bears thorns, reminds us of the curse. Not that I can think this spiritually of you, brethren, when I thus express myself. I am looking for your salvation, though I warn you. I observe too your contribution for the poor brethren[c] in Jerusalem, and believe it will not be forgotten by the righteous[d] Judge. It attests your present sincerity; and may you continue in this, and go on imitating those who have gone before[e], and after long waiting have inherited the promises given to us by God.

[c] ἁγίοις.
[d] οὐ γὰρ ἄδικος ὁ Θεός.
[e] *Rom.* iv. 12; *Gal.* iii. 7, 8, 9.

VIII. For the Promise made of old to our father Abraham was as solemn as God could make it. He 'sware by Himself,' 'Blessing I surely will bless thee, and multiplying I will multiply thee.' And yet for this, Abraham waited[2], till at length the Blessing came to his faith[3]. As for ourselves, it is not possible to have stronger guarantee than we now possess, that the Promise to us will not fail. The Divine Plan is confirmed by an oath of God: not an oath like human oaths appealing to a higher power; for there is no higher. It is God's pledging His own veracity to us, that is, swearing by Himself. The Plan of God as to our Blessing, and His own solemn assurance of it, are the double ground[4] of confidence and consolation to us who are fleeing from the law and its

Certainty of God's promise: and its being secured by oath,

a ground for patience and faith.

[1] Θεοῦ ῥῆμα, (possibly the Eucharist); τὰ ῥήματα, *S. John* vi. 63.
[2] See Philo, *De Abrahamo.*
[3] Comp. ἐπέτυχε here with ἐκομίσαντο *Heb.* xi. 39.
[4] The double assurance of the Promise is a token, says Philo, of God's friendship with Abraham.

rites all perishing around us, to the Heavenly Hope[a] in His Son. This Hope is the sure anchor of our soul, holding fast 19
to that within the veil of the Eternal temple, where Christ is, 20
our 'Priest after the order of Melchisedec for ever[b].

[a] *Titus* i. 2.

[b] εἰς τὸν αἰῶνα.

He reverts to Melchisedec, as the type of Christ in his Priesthood.

IX. Here then think somewhat further of Melchisedec[c]. He 7
is described in our Scriptures as King of Salem, and Priest of [1]
the Most High God. He was certainly superior to Abraham 2
our father, for Abraham paid tithe to him, and received his blessing. He was called King of Righteousness, and King of Peace. He had indeed no Priestly lineage[1]; his parentage is found in no sacred genealogy. His Priesthood did not take 3
beginning from his father: it did not end by being transmitted to his son. He has a resemblance then beforehand to the Son of God. Melchisedec remains Priest in continuance[d]—
never ceasing[2]. Think too of his greatness, even Abraham 4
paying tithe to him.

[c] ch. v. 10, 11.

[d] εἰς τὸ διηνεκες.

A priesthood apart from the earthly line of the legal priesthood.

Do any of you reply to this, that the Levitical priests also 5
receive tithe of the sons of Abraham? True; but Melchisedec, 6
with no priestly genealogy at all, received tithe of Abraham himself, and pronounced Benediction on him who had the promise of Blessing directly from God. Now benediction 7
clearly implies superiority. But in this case there is this 8
further superiority also; the Levitical priest dies, and Melchisedec is still living. Nay further, we may even say, that 9
the whole Levitical priesthood owned Melchisedec's superiority, when Abraham paid him that homage; for they 10
were Abraham's sons.

Christ's is in all respects a heavenly and abiding priesthood;

X. But indeed, if the Levitical priesthood which some 11
would cling to led to perfection, why should Scripture have spoken at all of another Priesthood? and that, not like the tribe of Levi's, but like Melchisedec's? The truth is, that a 12

[1] Comp. ἀγενεαλόγητος of Melchisedec with the γενεαλογούμενος of a Levitical priest, ver. 6.

[2] See Note I.

change of the priesthood carries with it, as we all feel, a
13 change of law[1]. And as to Him of Whom I am speaking,
14 I mean Christ, He is of a tribe which never ministered at the
altar at all, the tribe of Judah, to which nothing priestly is
15 attributed by Moses. Take then the plain prophecy of a dif-
ferent[a] priest, even of the Melchisedec type, and not of [a] ἕτερος.
16 Aaron's tribe; and immediately a change of law is the con-
17 sequence—from a law of carnal descent to a law of endless life.
18 The old law is set aside as weak and profitless, and leading
19 to no perfection; and there is introduced that better hope[b], [b] ch. vi. 19
by which we can really approach God, and obtain perfection
in Christ.

20 Think too of the greater solemnity and authority that
there is in God's sanction[c] of Priesthood after the order of [c] ch. vi. 17
21 Melchisedec. There had been no oath of God securing the *and con-*
permanence of the priesthood of Levi; but of Melchisedec's it *firmed to u*
22 is said, 'The Lord sware and will not repent.' Such, we see, *by the oath*
is the superiority of the Covenant for which Jesus is respon- *of God.*
23 sible[d] by His relationship to us[e]. And to this we may add [d] ἔγγυος.
a further difference, viz. that the Levitical priests were many; [e] ch. viii. 6
because, as we said, death cut short the Priesthood of each;
24 while Jesus, 'remaining for ever,' has the Priesthood which
25 passes not from father to son; and is, without ceasing, able to
save, in all case, those who by Him approach to God, since
He is always living to undertake their cause.

26 Such[f] is the kind of High Priest that we need and have; [f] τοιοῦτος
holy, harmless, undefiled, separated off from the sinners, and (and see viii. 1).
27 exalted above the heavens. He is one who is under no neces-
sity, like the high priests of the Law, to offer daily sacrifices
first for His own sins and then for the people's: 'THIS DID
28 HE[2]' as one great act, having offered His own self. For
the Law made men high priests who had infirmity; but

[1] The Apostle had spoken of the change of the Law, (*Gal.* iii. 21; v. 1, &c.), but not yet of the change of the priesthood.

[2] Comp. τοῦτο ἐποίησεν ἐφάπαξ, with τοῦτο ποιεῖτε in the words of institution, 1 *Cor.* xi. 24, 25.

the oath of God makes His Son to be Priest, Who has now put off our infirmities, and is perfected for ever [1].

To sum up what has been said: we have a High Priest 8
[a] τοιοῦτον .... ὅς. able [a] to seat Himself at the right hand of the throne of the 1
Majesty in the heavens—Minister therefore of the holy of 2
[b] *Exod.* xxix. 30; *Num.* viii. 22; xvi. 9; xviii. 4, 6. LXX. holies [b], and of the True Tabernacle which God, not man, has firmly set up. And being our High Priest, He has to offer 3
gifts and sacrifices; for that is His work. If He were now 4
on earth, He would not indeed be priest among those who are offering legal sacrifices [2]; for they are but ministering with a 5
pattern and shadow of things in the heavens, as Moses has taught us.

XI. And now, not being on earth [3], He has an entirely dif- 6
ferent ministry [4], just as He is Mediator of a better Covenant, founded in better promises than the Law could give. The first 7
covenant being in fault, there came this second,—as it is said,
'I will make a New Covenant.' The removal of the former 8
Christ ministers the new covenant of pardon and purification. covenant is distinctly foretold in prophecy; and the New 9
Covenant is, that God's law shall be in the heart—His know- 10
ledge pervade all—and past sins be forgiven. 11
12

In the very fact that the prophet calls this covenant 'new,' 13
it is implied that the former is old: and even now we see it
[c] παλαιούμενον. to be decaying [c] and vanishing away. It [d] had, however, 9
[d] om. σκηνὴ. *Vat.* laws of worship and a holy place, of this world [5]. The first 1
2
tabernacle, for example, in which was the sacred lamp, and
the Table of the Shew-bread, was named 'Holy;' and next to 3
the second veil, the tabernacle 'Holy of Holies' as it is called,
with its golden censer, and Ark of the covenant all covered 4
with gold, and the golden pot of manna, and Aaron's rod that
budded, and the tablets of the covenant. Above it were the 5

[1] Comp. 'It is finished,' τετέλεσται, *S. John* xix. 30, and εἰς τὸν αἰῶνα τετελειωμένον. See also Note I.

[2] Om. τῶν ἱερέων Burton; and see *Vat.*

[3] i. e. earthly. ἐπὶ γῆς = ἐκ τοῦ κόσμου τούτου, *S. John* viii. 23.

[4] Comp. the use of λειτουργίας with its use *Phil.* ii. 17, and *Rom.* xv. 16.

[5] κοσμικὸν as opposed to ἐπουράνιον and πνευματικὸν, *Eph.* i. 3.

Cherubim of glory overshadowing the Mercy-seat; (concern-
6 ing which I am not now to speak in detail [1]). So, all being
duly arranged, the priests would go always into the first
7 tabernacle, and do the service [a]; and the High Priest into
the second, once a year [b]. The High Priest however entered
with a sacrificial offering for the ignorances of himself and the
8 people. The Divine meaning of the Spirit in all this is, that
the way of the real Holy Place is not fully displayed so long
9 as the first tabernacle remains, as it still does [2]. It is a parable
of the present crisis, in which these sacrifices and offerings are
yet going on, though powerless for our moral perfection,
10 —meats, drinks, ablutions, and fleshly rules, imposed till the
time arrives when all will be put right [c], and the Forgiveness
of sins and Purification of conscience promised by the new
covenant be attained.

[a] *Num.* xv xxviii,xxix
[b] *Exod.* xxx. 10; *Levit.* xvi. 2, &c.
[c] διορθώσεως. See ch. viii. 7–13.

11 XII. Christ, then, having presented Himself, High Priest
of the coming Blessings, through the better and more perfect
tabernacle [3], not made with hands [d], (I mean not of the old
12 creation [e], and not through blood of bulls and goats,) entered
when He died into the true holy places, through His own
13 Blood, having found a Redemption [4] that will abide [5]. For if
the blood of bulls and goats, and the ashes of a heifer
sprinkled on those who were legally unclean (or 'common'),
14 gave them external purification, how much rather shall the
Blood of Christ, Who offered Himself to God by the Holy
Spirit, purify your conscience from dead works [f] for the
Worship of the living God.

[d] not ἐπὶ γῆς: ch. viii. 4.
[e] ταύτης τῆς κτίσεως.

Power and efficacy of the Blood shed by Christ.

[f] See *Heb.* vi. 1.

15 It is on this account He is proclaimed Mediator of a new
covenant, that just as there is death for the release [6] from sins

[1] Some teaching is still held back. (See *Rom.* iii. 25, where Christ is called the mercy-seat.)
[2] Reason for holding back this Revelation.
[3] i. e. (see *Heb.* x. 20) His human nature. *S. John* i. 14.
[4] i. e. Primarily *from death.*
[5] αἰωνίαν, i. e. μέλλοντος αἰῶνος, ch. vi. 5, in contrast to the imperfect λύτρωσις of the Law. See *Titus* ii. 14.
[6] *Vulg.* 'morte intercedente in redemptionem,' &c.

under the old covenant [1], they which are called under the new covenant might obtain the inheritance of Eternal life, viz.,
[a] ch. ii. 14, 15. deliverance from the power of death, by Christ [a]. In the case 16
of [2] each of the covenants, the death of him who is party
[b] φέρεσθαι. to it is a contingency implied [b]; when he is dead all is 17
[c] βεβαία. accomplished [c], and while he lives the result of the covenant
is in suspense. And so, even the former covenant was so- 18
lemnized by bloodshedding, Moses sprinkling the blood of a 19
victim on the people, and on almost everything [3], saying, 'This 20
is the Blood of the covenant which God has commanded
you;' so that none of the outward worship, and no remis- 21
sion of sin, was without blood. Even these 'patterns of 22
things [4] in the heavens' were purified with such sacrifices; 23
but the heavenly things [5] themselves are purified with better
sacrifices. For Christ, our High Priest, has not entered into 24
earthly 'holy places,' but into those which are real, even
heaven itself, to appear [6] for us in our nature in the very Pre-
sence of God. And Christ needs not to offer Himself often— 25
(as the earthly High Priest, in offering the blood of other
[1] αἵματι ἀλλοτρίῳ. creatures [d], was obliged to do,)—else He would have had to 26
die frequently, (which is the lot of no man). But now once
[e] πεφανέρωται: see ver. 24. at the close of the dispensations, He has appeared [e] in our flesh
for the removal of sin by the sacrifice of Himself. And as in 27
[f] See ver. 16. the old covenant [f] death and the judgment for sin were to be
undergone once by every man; so Christ, having once offered 28
Himself to death to bear the sins of many, shall—(forasmuch as He has overcome death)—be seen again without sin,
by those who wait for Him for salvation.

XIII. The Law, in fact, had a shadow of our coming 10 1

[1] For the uniform sense of διαθήκη, see p. 471.

[2] ὅπου γὰρ κ.τ.λ. The brevity and difficulty of the Greek must be compared with the equivalent Hebrew of the whole passage, of which it was a translation.

[3] Partly Rabbinical. [4] i. e. the worship of the Law.

[5] i. e. the worship of the Gospel. Aquinas.

[6] ἐμφανισθῆναι. Comp. *Exod.* xxxiii. 13. (The Hebrew is here very significant.)

Blessings[a], but not the exact image of these realities; its annual sacrifices being unable, as we have said, to make those who came to them morally perfect. Their repetition was enough to show that conscience had not been purified. They were but a yearly remembrance of sin[b]; the blood of animal sacrifices being powerless. And thus we further see that Christ, on coming into the world, fulfilled the words of the prophetic Psalm, 'Sacrifice and offering were not Thy will: but Thou hast prepared for Me a Body; holocausts and sin-offerings were not Thy pleasure, and I come to do Thy will.' In saying that sacrifice, (I only refer to such as the Law offered), was not God's will, and then adding, 'I come to do Thy will,' He takes away the legal offerings, and establishes the offering of His own Body. And it is in this 'will of God' that we who have been sanctified are now drawing nigh[1]; viz., through the Offering of the Body of Jesus Christ (vii. 27) once for all.

[a] Comp. ch. viii. 5, and *Col.* ii. 17.

[b] ἀνάμνησις ἁμαρτιῶν.

Christ's sacrifice alone purifies and brings us to God.

And the same is to be said of the moral powerlessness of the repeated offerings of Levitical priests; while Christ had but to offer the one perpetual Sacrifice, and then to sit down at God's Right Hand, awaiting the moral victory[c]. By one offering, in fact, He has perfected for all coming time those who have been sanctified. And to this the Holy Spirit bears witness in the prophecy concerning the New Covenant[2], the Law in the Heart, and the Remission of sin: for if sin be at an end, there is no need of fresh sacrifice concerning it.

[c] 1 *Cor.* xv. 25.

Having then freedom of approach to the true sanctuary, in the Blood of Jesus, by a way newly[3] opened through the veil, His Body lately slain but now living; and having a great Priest over the House of God, let us draw near with true

[1] It is very noticeable, the Apostle *reserves* the verb,—not expressing all his meaning. Οἱ has no verb; and this sense at least seems required: see ch. vii. 19, ἐγγίζομεν: x. 19, τὴν εἴσοδον: x. 22, προσερχώμεθα.

[2] ch. viii. 7–12. The 'new Covenant' in His Blood being identified by Christ with the Eucharist; *S. Luke* xxii. 20. And in ancient Canons (Anc. 4) the Eucharist is called τὸ τέλειον. Comp. the use in p. 484, ch. vii. 28, ix. 9, x. 1.

[3] πρόσφατον καὶ ζῶσαν. Comp. *Rev.* v. 6 (and see Iliad xxiv. 757).

[a] 1 *Thess.* i. 5. heart and undoubting confidence[a], and purified conscience.
Having been baptized into Christ, let us hold fast THE CON- 23
FESSION OF HIM [1], relying on His Promise Who fails not.

Exhortations to the Christian ἀγάπαι and sacred meetings.

XIV. Let us, I say, one and all stir each other to zeal. 24
And far from deserting (as some are doing) our Christian 25
Epi-synagogue[b], with its Eucharists and Agapæ, let us, since
the great Day of the Lord is approaching, keep together the
more earnestly. For if we deliberately apostatize from Christ, 26
we cannot fall back on Judaism; the temple sacrifice is about
to cease, and there will be no prospect for us but hopeless de- 27
struction[c]. The rejecters of the old law, (as I said at the 28
first[d]), found no mercy; but severer judgment will be 29
awarded to those who reject the Son of God—defile the
BLOOD OF THE NEW COVENANT[e], His own self-consecration [2],
(as He declared it to be), and resist the Holy Spirit which
has been bestowed in our Baptism. It is a crime for God 30
Himself to avenge; and then, woe to the sinner! 31

[b] 1 *Cor.* xi. 22.

[c] 2 *Thess.* i. 8, 9.

[d] *Heb.* ii. 2, 3.

[e] 1 *Cor.* xi. 25.

Encouraging memories of the early faith of Christians.

XV. Call to mind the old days of your conversion to Christ, 32
and all your persecutions for Him. Sometimes you had your 33
own troubles, sometimes you took part in the afflictions of
brethren. Some of you even made common cause with myself 34
and others, in imprisonments, suffering, injury and loss, think-
ing of the BETTER AND ABIDING TREASURE IN THE HEAVENS[f].
You must not now lose heart, with such a reward in view. 35
Patience and steadfastness are your present need; for the 36
Promise is sure. In a very short time Christ will come. In 37
the faith of it, be righteous now[g]. If you draw back, you 38
lose the Heavenly favour.

[f] *S. Luke* xii. 33, 34.

[g] *Rom.* i. 17.

Patient faith of former days.

XVI. But we, I trust, are not among those who are going 39
back from Christ, to share the approaching ruin of Judaism;

[1] *S. Luke* xii. 8; *Heb.* xiii. 15; 1 *Cor.* xi. 24, &c. *τὴν ἐμὴν ἀνάμνησιν.*

[2] Comp. *ἐν ᾧ ἡγιάσθη* with *S. John* xvii. 19, spoken at the same time as 'This is the New Covenant in My Blood.'

we are of the men of faith, who will GAIN THEIR LIFE IN THAT
11 DAY[a]: for faith is that which sustains our hopes, and lays hold
1 on things unseen.

2 In this the men of former days won praise[1] from God.
3 By faith alone indeed we recognise the whole ordering of God's universe, from the first, as His Divine act: because it all arose out of the previously unseen.

4 By faith Abel offered to God a better sacrifice than Cain. He won the praise of God not for his gifts that he offered, but for the faith in which he did it: and even though he died, (and was the first who saw death,) he tells us the power
5 of faith. On the other hand, Enoch did not die, and is equally praised by God for his faith, and was translated from
6 earth to heaven. Without faith none will have praise of God: there must be a faith, like Abel's, that there is a God; and a faith, like Enoch's, that God rewards those who seek Him.

7 By faith Noah, in reverence[b] to God, obeyed the Divine warning as to things not yet seen. By this he saved himself and his family in the ark, rebuked the world for its want of
8 faith, and became righteous himself. By faith Abraham, being called to a future inheritance, went forth, seeing no-
9 thing as yet. He had faith to live in the very land which was to be his inheritance,—not claiming it, but waiting. He,
10 and Isaac, and Jacob, all did this. His faith looked for an inheritance in the future which God should bestow as He had
11 said. Sarah, his wife, also had faith, that God would send
12 her the promised heir: and the Divine word, we know, was fulfilled, that Abraham's seed should be numerous as the stars.

13 And none of these reaped in their life-time the reward of their faith. Pilgrims and strangers here, they saw their future from afar, and had faith in God concerning it. Their
14 own language about themselves implied all this[c]. Had the
15 patriarchs wished to return to Ur of the Chaldees, they must
16 often have had the opportunity: but they had a higher and

[a] 1 *Thess.* v. 9; 2 *Thess.* ii. 14; *S. Luke* ix. 24.

[b] εὐλάβεια, = godly fear as to an oracle.

[c] *Gen.* xlvii. 9; 1 *Chron.* xxix. 15.

[1] 'Names written in Heaven,' *S. Luke* x. 20: the Apostles looking for the same 'record on high' as the patriarchs: also *Job* xvi. 19.

better, and in fact a heavenly aim: and therefore God delights to call Himself the 'God of Abraham, Isaac, and Jacob,' for His promise to them was sure, and they were specially His servants.

By faith Abraham, when tried, offered up the son who was 17
the promised heir, to whom the Blessing was to pass; knowing 18
[a] *Rom.* iv. 17–21. that had Isaac really been sacrificed, God could have raised [a] 19
him from the dead; and indeed his being spared was a kind
of second gift of him to his father. By faith Isaac blessed 20
[b] *Rom.* ix. 10–14. both Jacob and Esau as to the future [b]. And so Jacob, when 21
dying, had faith to give the blessing to Joseph's sons, and then
bent down on his bed[1]. Joseph too, at his last end on earth, 22
rested in faith on God's promise, and commanded that his
body should be conveyed to the promised land when the time
should come. By faith Moses at his birth was regarded as a 23
[c] ἀστεῖον, *canendum.* child of coming fame [c], and so treated by his parents: and on
his growing to maturity, he rejected the honours of Egypt, 24
and clung to the hopes of God's people, deeming the Promise 25
to the seed of Abraham a nobler inheritance than the treasures 26
around him. Not mere fear of Pharaoh made him leave 27
Egypt, but faith in God, and a longing for Him though
unseen. The Passover, the sprinkling of blood to shield from 28
the destroying angel, the Passage of the Red Sea, and the 29
overthrow of the Egyptians, were all results of faith. And so 30
also the fall of Jericho, and the sparing of Rahab amidst 31
unbelievers. Gideon, Barak, Samson, Jephtha, David, and 32
all the prophets, might be in like manner enumerated.
Through faith they subdued kingdoms, worked out righteous- 33
ness, received special promises from God, shut the mouths of
[d] *Dan.* vi. 22, 23. lions [d], quenched the fierceness of fire [e], escaped the sword, were 34
[e] 1 *Macc.* ii. 59. strengthened in weakness, became mighty in battle, or put to
flight hosts of aliens. Women received back their dead to 35
life. Others were tortured, not accepting deliverance, having
faith in the Resurrection. And, again, others were subjected 36

[1] LXX. ῥάβδου. *Heb.* הַמִּטָּה *Gen.* xlvii. 31, xlviii. 2; 2 *Sam.* iii. 31.

37 to all kinds of cruelties, from a world not worthy of them.
38 These all obtained the praise of God by their faith in Him[a];
39 and yet in their days the promise was not fulfilled. God had
40 provided concerning us something better, that they apart
from us should not be perfected.

[a] See xi. 4.

12 XVII. And therefore we, being thus surrounded by wit- *Above all, Patience in following Christ's Patience;*
1 nesses to the power of faith, must lay aside every hindrance
to our course, specially those peculiar to us as Jews. The
2 Leader and Perfecter of faith is Jesus, and to Him we
must look onward. He endured, we repeat, all suffering
3 patiently, and is now at God's right hand. If you are weary,
4 think of all He suffered from sinful men. Your strife
against sin has not yet been a resistance unto blood, as His
5 was. And perhaps you have forgotten that troubles may
6 sometimes be chastisements. Chastisements, as yours may
7 be, are also tokens of sonship. Do we not reverence our
8
9 natural parents, even though they chastise us? And shall we
not rather bow to our heavenly Father, in Whose favour is
10 life? Earthly fathers can but correct us according to the
best of their judgment; but the chastisements of God are for
11 our profit, always. They may be painful, but they teach His
12 holiness at last. Therefore be aroused, and gird yourselves
13 now for every effort, lest some of you fall away. Try to bring
back any who may have already fallen.

14 XVIII. Follow peace with all; and Holiness, for NONE BUT THE PURE SHALL SEE GOD[b]!

[b] *S. Matt.* v. 8.

15 Watch carefully, lest any one fall back from Christianity; or *and mutual watchfulness.*
lest some bitter dispute arise in the midst of you and destroy
the purity of the faith of many; or, still further, lest any be
16 found, even among you, polluted by idol-festivals[c], betraying
17 his faith, like Esau, for a brief gratification. You remember
that when Esau afterwards wished to inherit the Blessing he
was counted unworthy of it; and though he bewailed his
misery, he vainly sought to undo it.

[c] πορνεία and βρῶσις united, as in 1 *Cor.* x. 7, 8.

The great Danger of rejecting Christ.

XIX. Bear in mind too what I have already said [a]—that it is not the law of Sinai that you would be trifling with, in rejecting the grace of God; though that mount was surrounded with awe and terror for the profane, and even our holy Prophet Moses himself trembled at what he saw. But you, as Christians, have approached to Mount Zion [b], the city of the living God, the Heavenly Jerusalem; and to myriads of angels [1]; to the great gathering of Israel's worthies [2] now in heaven, of whom I have just given you a brief catalogue [c]; and to God the Judge of all, (and so also to other souls of the just already perfected, whether Israelites or not); and to Jesus, Mediator of a New Covenant; and to Blood of sprinkling [d], speaking (as we said before) of a cleansing beyond [3] what Abel knew, or those that came after him, who all died in faith, not having received our 'better things,' the 'better sacrifices.'

18 19 20 21 22 23 24

Take care then that you reject not the message from above. If the rejecters of the earthly revelation escaped not, still less will the rejecters of Him Who speaks from heaven [e]. The voice of God shook the earth at Sinai: but He has said that a mightier terror 'yet once more' shall shake both earth and heaven—meaning by this prophetic word, the removal of all transient conditions of things around us here, that nothing may remain but the everlasting Realities.

25 26 27

This immutable KINGDOM OF THE FUTURE [4] is ours from God; and may we have Grace now to do HIM Worship therein with a reverent [5] humility and priestly awe; for our God is a consuming [f] fire.

28 29

EXHORTATIONS.

XX. Let the Brotherhood among you still abide as hitherto [g]: but be not neglectful of those who come to

13 1

[a] ch. ii. 1–4, and x. 26–31.

[b] *Rev.* xiv. 1; xxi. 10–27.

[c] ἀπογεγραμμένων. *Heb.* xi. 2–40.

[d] ch. ix. 13, 14, 23, and x. 2, 22; *S. Luke* xxii. 20; 1 *Cor.* xi. 25.

[e] ch. ii. 1–4.

[f] *Deut.* iv. 24.

[g] See 1 *Thess.* iv. 9.

[1] *Rev.* v. 11; ix. 16. Imagery intimating that the Apocalypse preceded this Epistle.

[2] *Eph.* i. 10–13. 'Israel is my First-born,' *Exod.* iv. 22. See *Deut.* xxi. 17.

[3] Comp. *Heb.* xi. 40, κρεῖττόν τι, and *Heb.* ix. 23, κρείττοσι θυσίαις. Aquinas *in loco.*

[4] The βασιλεία τῶν οὐρανῶν of Christ's Parables.

[5] Implying some care and reserve; μετὰ αἰδοῦς, καὶ εὐλαβείας.

2 you as strangers[1]; they sometimes are as Angels of God.
3 Be mindful too of brethren in imprisonment and persecution; for adversity may soon reach yourselves.

The Brotherhood to be maintained.

4 Further: let all marriages among you be honourable[2]; with no adulterous divorces; for God will severely punish impure Christians.
5 Have no avaricious ways. 'SUFFICIENT FOR THE DAY' is
6 His rule Who will never leave His people[a]. This should give us every confidence.

[a] *S. Matt.* vi. 32–34.

7 Be not forgetful of those your chiefs who first taught you the truth. See how some of them have ended their career
8 already[3]; and imitate their faith. Jesus Christ was the same
9 yesterday as now; and He will never change. So do not be carried from doctrine to doctrine.

Be firm in the grace of Christ; and do not rest on the old rule about 'eating or abstaining from certain food[4],'—the observance of which has done no good.

10 XXI. Remember that we Christians have an altar: but ours is an altar of which they who regard the Jewish priesthood
11 and sacrifice as still abiding have not[b] to eat. The bodies of the old legal victims whose blood was taken into the sanctuary by the High Priest were burnt outside the camp. And this was
12 typical. Jesus, when offering His own Blood for our sanctification, showed the separation of the Gospel from the Law by
13 thus shedding His Blood without the gate of Jerusalem. Let us go out to Him, beyond the camp of our Judaism, and
14 bear all the reproach of His Cross. On earth we have no city that will abide; even Jerusalem will be cast down, and we like our father Abraham seek the city of the future[c]. Let
15 us, through Jesus, offer Sacrifice of praise to God, as the
16 prophet foretold[d], fruit of lips which confess His Name[e].

Surrender of Judaism is required.

[b] om. ἐξουσίαν, with the best MSS.

Heb. xi. 16.

[d] *Hosea* xiv. 2.

[e] i.e. εἰς τὴν ἀνάμνησιν.

[1] Perhaps Gentiles.

[2] τίμιος. Comp. 1 *Thess.* iv. 4, ἁγιασμῷ καὶ τιμῇ, and 1 *Cor.* vii. 14.

[3] An allusion to the death of S. James, shortly before.

[4] Possibly a withdrawal of the rule as to things strangled, &c., *Acts* xv. 28, 29; xxi. 21–27.

[a] εὐποΐας (1 *Cor* xi. 24) and κοινωνίας.

And of the Agapæ, and of Communion[a], be not unmindful: 17
God is pleased with such Sacrifices.

Concluding Exhortation.

[b] *Acts* xx. 26 28.

XXII. Obey your present chiefs[1] and be submissive[b]; for they are watching for your souls, as responsible[2]. It will be a fearful conclusion for you at last, if they have no glad account to give of you.

[c] 1 *Cor.* iv. 3, 4.

And pray for me. My conscience is at peace[c] as to my 18
mission to the Gentiles, and I try in everything to act for the best. But I specially ask your prayers, that I may the sooner 19
resume my place[3] among you, with acceptance and joy.

And may the God of Peace, Who brought from the dead 20
[d] *S. John* x. 14--18.
the Great SHEPHERD OF THE SHEEP[d] in the BLOOD OF THE
[e] *S. Luke* xxii. 20.
ENDLESS COVENANT[e], fit you in all that is good FOR THE DOING 21
[f] *Heb.* x. 10: om. ἔργῳ.
OF HIS WILL[f]; doing among you the WELL-PLEASING DEED[4] before Him, through Jesus Christ to Whom be glory for ever! Amen.

And let me, my Hebrew brethren, beg also your indulgence 22
of this exhortation, which I have added to what is previously written, for it is but brief.

You will be glad to learn that Timothy is set free. If he 23
comes soon, I hope to visit you with him.

Greet all those who preside over you; and all Jerusalem 24
believers also.

They who are from Italy salute you. 25

'The Grace with you all!'

[1] Simeon followed James.

[2] Note K.

[3] Probably at Jerusalem, where his last visit had been so unhappy; *Acts* xxi.

[4] τὸ εὐάρεστον: that is, apparently, the ἀνάμνησις, εὐχαριστία, or κοινωνία. Comp. θυσίαις εὐαρεστεῖται, ver. 16.

SUM OF THE EPISTLE TO THE HEBREWS.

§ I. Christ is now our Divine Teacher: being the essential Son of God. ... ... ch. i. 1–4.

II. Higher, as God's Heir, than all angels; so that He is no angelical minister. ... i. 4–ii. 9.

III. Yet He was made Man.—The idea of Divine Incarnation implies that relation to and sympathy with man, which is the foundation of PRIESTHOOD. ... ... ii. 10–18.

IV. Hence the claim of the Incarnate Son on our faith and obedience is beyond what Moses had; He, as man, being Apostle and Priest for man, while still the Son of God. ... iii. 1–19.

V. Israel's example of old a warning against unbelief in God; and all the more since God speaks to us now in a nearer way. iv. 1–10. 12.

VI. Special peril of rejecting this Priesthood; which comes so near to us. ... ... iv. 11–v. 10.

VII. Rebuke of some rejecters of Christ's PRIESTHOOD, who desired to remain always at first principles. ... ... v. 11–vi. 12.

VIII. Certainty of God's promise as to the Priesthood, secured by oath, which is the ground for our patience and faith. ... ... vi. 13–20.

IX. We must advance then to think of Christ as fulfilling in this Priesthood the type of Melchisedec, who was Priest apart from the line of earthly, legal priesthood. ... vii. 1–10.

X. Christ's is in all respects a Heavenly PRIESTHOOD, and so confirmed by the oath of God. ... vii. 11–viii. 6.

§ XI. His Ministry of the New Covenant, being Priestly, brings Forgiveness of sins, and Purification of conscience. ... ... viii. 6–ix. 10.

XII. Divine power and efficacy of the Blood of the New Covenant, shed by Christ. ... ix. 11–28.

XIII. His Sacrifice alone purifies and brings us to God. ... ... x. 1–23.

XIV. To secure our advance to this Perfection in Christ, we must frequent the Christian Agapæ, and sacred meetings: ... ... x. 24–31.

XV. And recall the memory of earlier days; ... x. 32–38.

XVI. As well as the patient faith of former times. x. 39–xi. 40.

XVII. Above all, we must have patience in imitating Christ Himself. ... ... xii. 1–13.

XVIII. We must be watchful now, ... xii. 13–17.

XIX. On account of the infinite danger of falling from Christ, and so losing both Jewish hopes and Christian. ... ... xii. 18–29.

XX. Final exhortations. Brotherhood must be kept up. ... ... xiii. 1–9.

XXI. Judaism must be surrendered and the Christian Altar upheld. ... ... xiii. 10–17.

XXII. Conclusion. ... ... xiii. 17–25.

IN concluding this 'Continuous Sense of S. Paul's Epistles,' containing so much that will seem new, it is impossible to avoid the consciousness that it falls far short in exactness and lifelikeness of what was desired. Yet it is believed that for every vital part of it may be alleged some judgment or interpretation of approved teachers of the Church; and that in no place is any authoritative doctrine of the Church contravened. It would not be issued but with the conviction that, with whatever defects, it really represents to the English reader the unequivocal teaching of S. Paul throughout.

NOTES AND METALEGOMENA.

NOTE A.

The universal superstition and sensuality of the Empire—that which S. Paul felt, when at Athens, *παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν*, and said *δεισιδαιμονεστέρους ὑμᾶς θεωρῶ*—are perhaps nowhere so intensely exhibited as in the pages of Athenæus, writing in the reign of Commodus, the infamous son and successor of the philosophic and gentle Aurelius. Suetonius, Tacitus, and Dio Chrysostom, all friends of Pliny the younger, write as contemporaries; but the retrospect of Athenæus is even more revolting than their terrible personal witness. We may open Athenæus, and in every section have evidence of the most depressing kind that all true nobleness was departed, and that human nature was fast sinking to its lowest animal tendencies.

It would perhaps be wrong to transfer to these pages any considerable extracts of the Tenth, or the Twelfth, or above all the Thirteenth Book of the Deipnosophistæ. But Suetonius and Tacitus are more familiar to all. Among modern writers, it may be sufficient to name Dean Merivale's Sermons and Notes, on the *Conversion of the Empire*, and M. de Pressensé's *Histoire des Trois Premiers Siècles de l'Église Chretienne*, as furnishing ready information, with some guidance to the authorities.

The following (vol. i. pp. 208–214) may be quoted as a vindication in a brief form of the condemnation given in the Apostolic writings of the state of the heathen world. It may almost serve as an index.

'Si maintenant nous pénétrons dans l'intérieur de la famille Romaine sous les Césars, les hontes de la vie privée nous paraîtront égaler au moins les hontes de la vie publique. La famille au temps de la république, avait été mieux constituée à Rome

qu'en Grèce. La femme dans ce dernier pays, avait toujours été placée très bas. Enfermée dans son gynécée, elle n'exerçait aucune influence et ne répandait aucun charme sur la vie de son mari. Le foyer domestique n'existait pas. Le mariage n'avait d'autre but que de favoriser et de régler l'accroissement des citoyens de la république ; c'était dans d'autres relations, toujours coupables, souvent abominables, que l'homme cherchait un délassement à la vie publique. Il en fut autrement à Rome pendant l'époque de l'austérité républicaine. Le lien conjugal était considéré comme un lien sacré ; la polygamie était interdite. Il est vrai que la femme était toute sa vie dans une sujétion complète, sois vis-à-vis de son père soit vis-à-vis de son époux. Dans le premier cas elle appartenait tellement à son père qu'il pouvait reprendre à son gré tout ce qu'il lui avait donné. Dans le second cas elle était, selon l'expression légale, sous la main de son mari. Il avait sur elle le droit de vie et de mort. Lui seul possédait. [Voir sur ce sujet le remarquable ouvrage de M. Laboulaye, *Recherches sur la Condition des Femmes*, liv. i. sect. i. et ii.] Toutefois sous la république, la femme était protégée par la censure et par l'opinion publique. La sainteté du mariage fut maintenue pendant longtemps ; car d'après Denys d'Halicarnasse, cinq siècles se passèrent sans un seul divorce à Rome. Il est vrai que les désordes entraînés fatalement par l'esclavage relâchèrent en partie le lien conjugal. Néanmoins si l'on compare cette époque à la suivante, on est en droit d'affirmer que les mœurs étaient alors relativement pures. Le mariage fut la première institution atteinte par le débordement de corruption qui signala la fin de la république et qui dépassa toute borne sous l'empire. Constamment rompu par le divorce, il n'imposa plus aucune obligation ; le droit d'en briser les liens au premier caprice l'anéantit en réalité. Sénèque parle d'une femme qui comptait les années, non par les noms des consuls, mais par ceux de ses maris. [Sénèque, *De Benef.* iii. 16.] La femme, selon l'énergique expression de Martial, était légalement adultère. ['Adultera lege est.' Martial, t. ii. p. 107, edit. Panckoucke.] La famille romaine en se corrompant n'en avait pas moins conservé son ancienne dureté. Le père avait toujours le droit d'exposer ses enfants, et il en usait largement.

Aucune couleur n'est assez forte pour peindre cette corruption. Nous ne l'essayerons pas, car il nous suffit d'indiquer ce qu'elle a de caractéristique. Ceux qui veulent étudier de près l'infamie de ces temps n'ont qu'à lire Juvénal, ce Tacite de la vie privée. La femme rivalise avec l'homme pour la licence. [' Virorum licentiam æquaverunt,' Sén. ép. xciv.] La plupart du temps elle n'est qu'une courtisane éhontée dont on peut dire qu'elle a tout, excepté une âme pure. [Tacite, *Annales*, xiii. 45.] Non contente d'avoir des amants de sa classe, la patricienne va en chercher dans la lie du peuple, parmi les esclaves et les gladiateurs. [' In extrema plebe.' Pétrone, *Satyric*, c. 126. Tacite, *Annales*, xii. 53.] Quelquefois même, on vit des femmes combattre dans l'arène. [' Sævit et ipsa Venus.' Martial, i. 19.] Juvénal, dans une image d'une effrayante beauté, nous peint d'un trait l'infamie de la femme de son temps, alors qu'il nous la montre passant en riant devant l'autel de la pudeur. [Juvénal, *Sat.* vi.] Clément d'Alexandrie nous représente la femme païenne avec un pinceau plus chaste, mais l'idée qu'il nous en donne dans son *Pédagogue* correspond parfaitement à la sixième satire de Juvénal. Somptueusement vêtue, inondée de parfums excitants [Clément d'Alex., *Pædag.* ii. 47. 116], toute fardée, elle ne se contente pas des peintures indécentes, qui remplissent sa demeure ; elle les a fait encore reproduire jusque sur sa chaussure. [*Pædag.* ii. 2. 33.] Elle vit au sein d'un luxe impudique, tantôt occupée de causeries vaines et corruptrices, ouvrant l'oreille aux conseils de vieilles entremetteuses, entourée de bouffons et d'oiseaux rares ; tantôt elle parcourt la ville en litière, se rend aux bains publics ou dans les boutiques où affluent les oisifs. Elle passe la nuit dans des festins où l'on perd toute retenue, et va jusqu'à s'enivrer. On dirait la personnification de l'adultère. Aussi cette femme élégante, ' enchaînée dans le vice par une chaîne d'or, comme Vénus,' couvre de ces brillants dehors la corruption la plus honteuse, ' semblable à ces temples égyptiens magnifiques en apparence, mais qui cachent au fond de leurs sanctuaires une hideuse divinité.' [*Pædag.* iii. 2. 4.] Pour ce qui concerne les mœurs des hommes, il ne serait pas possible d'essayer d'en donner même une idée. Les vices contre nature, cette plaie incurable du paganisme hellénique, s'étaient dé-

veloppés à Rome sans frein et sans mesure. Toutes les classes de la société en étaient infectées. La volupté amenant toujours avec elle la cruauté, on avait vu reparaître dans des proportions gigantesques l'association entre la débauche et le meurtre que nous avons signalée dans les religions de la nature. Tacite rapporte qu'un Romain de son temps termina une nuit d'orgie en assassinant la courtisane qui avait présidé au festin. [Tacite, *Annales*, xiii. 44.] Ce mélange du plaisir et du sang, c'est toute l'époque impériale. De là vient la popularité des jeux du cirque ; les courtisanes demeurent tout près de l'arène, dont le sable boit le sang des gladiateurs répandu par torrents. Les esclaves ne suffisent plus ; on fait combattre des soldats et jusqu'à des centurions. [Tacite, *Annales*, i. 75 ; iv. 14.] On se rend le matin au cirque ; on y reste à midi pendant l'intervalle des jeux ; l'après-midi des naumachies, ou combats nautiques livrés sur une mer improvisée, occasionnent la mort de centaines d'hommes. [Suétone, *Claude*, 34.] Le plaisir suprême, c'est de voir mourir. Les écrivains du temps reconnaissent hautement l'influence corruptrice du cirque. [Pline le Jeune, *Epist.* iv. 22.] 'On y trouve, dit Sénèque, autant de vices que d'hommes.' Tout est plein de crimes et de vices ; l'infamie circule au travers du peuple et gagne tellement le cœur de tous que l'innocence ne devient pas seulement rare, mais qu'elle est nulle. ['Ut innocentia non rara, sed nulla sit.' Sénèque, *De Ira*, ii. 8.] Il est un caractère dans la corruption de ces temps qu'il importe de signaler. Elle a un je ne sais quoi de fiévreux qui révèle le profond malaise moral dont le monde est tourmenté. Benjamin Constant a dit avec éloquence que la terre séparée du ciel semble à l'homme une prison, où il frappe de sa tête les murs du cachot qui le renferme. [Benjamin Constant, *Du Polythéisme Romain*, xii. 6.] Cette belle pensée, qui lui est suggérée précisément par le spectacle de la Rome impériale, nous explique ce besoin, si général alors, de tout exagérer, de tout porter à l'excès, dans la volupté comme dans le luxe. Quand l'âme immortelle a perdu les croyances qui lui ouvrent le monde supérieur et idéal pour lequel elle est faite, elle cherche l'infini dans le monde inférieur qui ne peut le lui donner ; elle le demande à la vie des sens, mais comme elle ne peut pas l'y trouver et qu'elle l'y cherche toujours elle n'obtient que le

monstrueux. De là un raffinement excessife, un mélange de faux grandiose et de bizarreries dans les plaisirs comme dans la somptuosité ; de là la recherche de l'impossible dans les choses matérielles. Le but du luxe, disait Sénèque, est de triompher de la contradiction et de ne pas seulement s'écarter, mais encore de prendre le contre-pied de ce qui est raisonnable. N'est-ce pas vivre en opposition à la nature que de vouloir des roses au milieu de l'hiver, et de planter des arbres fruitiers au haut des tours ? N'est-ce pas se mettre en opposition avec elle que de jeter les fondements des bains publics au milieu de la mer ? [' Hoc est luxuriæ propositum gaudere perversis.' Sén. ép. cxxii.] Héliogabale obéissait plus tard à cette même passion de l'impossible quand il faisait servir sur sa table des plats de langues de paons et de rossignols, et qu'il se plaisait à voir des montagnes de neige dans de verts jardins, et à changer le jour en nuit ou la nuit en jour dans ses palais. [Histor. August. Héliogab. xix.] Suétone dit de Caligula qu'il ne désirait rien tant que ce qu'on lui disait être irréalisable, comme de construire des digues dans les mers les plus dangereuses, d'abaisser les montagnes et d'élever les plaines. [' Nihil tam efficere concupiscebat quam quod posse effici negaretur.' Suétone, *Caligula*, xxxvii.] Le monde romain était au fond dévoré par l'ennui. ' Il était semblable, dit encore Sénèque, à ce héros ' d'Homère qui se tient tantôt debout, tantôt assis, dans l'inquiétude de la maladie. [Sénèque, *De Tranquill. Anim.* ii.] Il était malade non pas tant des secousses qu'il avait subies que d'un immense dégoût de toutes choses. Comme tous les blasés, il disait avec Pétrone : ' Je ne veux pas obtenir de suite l'objet de mes vœux ; les oiseaux d'Afrique me plaisent parcequ'ils ne sont pas faciles à atteindre.' [' Quod non sunt faciles.' Pétrone, *Satyric*, c. xciii.] Son mal a été bien nommé : l'ennui de la vie ordinaire. [' Vitæ communis fastidium.' Sénèque, ép. cxxii.] Rassasié de tout ce qu'il a vu comme de tout ce qu'il possède, il s'écrie dédaigneusement : ' Sera-ce toujours la même chose ?' [' Quousque eadem ?' Sénèque, *De Tranquill. Anim.* ii.] et pour voir du nouveau, il tourmente la nature. Mais il n'échappe pas à la monotonie et à la satiété ; aussi finit-il par se plonger dans la fange. Il se livre à la gloutonnerie la plus hideuse et il consume les trésors du monde

dans ces repas gigantesques qui mettaient à contribution la mer et la terre. Il cherche le remède dans l'exagération même du mal. Le crime seul est suffisant pour le désennuyer, et, comme le dit Tacite, la grandeur de l'infamie est la volupté par excellence. ['Magnitudo infamiæ novissima voluptas.' Tacite, *Annales*, xi. 26.] Le même auteur rapporte un suicide motivé uniquement par le dégoût de vivre dans un temps pareil. [*Annales*, vi. 26.] Ce suicide d'un citoyen figurait le suicide moral de tout un monde. Rome selon l'image d'un auteur inconnu, était semblable à un gladiateur qui, après avoir vaincu tous ses adversaires, finit par retourner son glaive contre lui-même. Ainsi avait disparu cette sérénité, cette ataraxie du monde antique dont la Grèce était si fière. Inaugurée dans un poétique festin, au son des lyres inspirées, la vie païenne finissait par une orgie. On avait le sentiment d'être entré dans un âge de mollesse et de mort. Juvénal declare que son siècle est pire que le siècle de fer, et il s'écrie avec l'accent d'une âme désespérée: "La terre ne nourrit plus que des hommes mauvais et lâches. Aussi le Dieu, quel qu'il soit, qui les contemple, se rit d'eux et les hait." ['Ergo Deus quicumque adspexit ridet et odit.' Juvénal, *Sat.* xiv.]'

Notwithstanding the deplorable loss of so much of the ancient literature, it providentially happens that we have ampler means of knowing the mental and moral condition of the world during the first century of our era than at any other time probably in ancient history. The historians, poets, philosophers, geographers, and statesmen of the Augustan period give us a perfect insight into the state of the civilization which Christianity found. Never before, and perhaps never since, have so many writers of the highest rank combined to illustrate one epoch. In them we see that a thorough and all-pervading scepticism in religion had practically proclaimed that the old organization of human society could not continue. The gods of Egypt, Babylon, and Persia had passed into the region of the obscure; the gods of Greece and Rome had sunk into contempt. The gods of India were sublimed into metaphysics; and the gods of China had so

utterly disappeared, that that Empire, with its population a third of the human race, had paused altogether in its civilization, as though, together with its faith, its whole vitality were gone.

But it was in the Roman world, as the governing and actuating centre of humanity, that the Gospel began; and Rome was full of Greek civilization then. Even in the times of Cicero, 'Græca leguntur in omnibus fere Gentiles;' so that we have philosophy added to the other literature. In that first century, it would seem that Providence had gathered together all that human genius could display. Following on such writers as Cicero, the almost encyclopedist, (who died B.C. 43), Sallust (B.C. 34), Lucretius (B.C. 51), Virgil (B.C. 19), Horace (B.C. 8), we have a series of instructors whose names all fall within the century from the Birth of Christ to the death of S. John. Livy, the historian (A.D. 17); Strabo, the geographer (A.D. 24); the elder Pliny, the naturalist (A.D. 79); the younger Pliny, the statesman (A.D. 61–110); Suetonius, the biographer of Emperors (A.D. 70–118); Tacitus, the annalist (A.D. 60–120); Plutarch, the philosopher (A.D. 30–90); Dion Chrysostom, the orator (A.D. 50–117); Epictetus, the sage (A.D. 40–119); Josephus, the courtly Jew (A.D. 37–100); Philo (A.D. 45); Seneca (A.D. 67); Lucan (A.D. 65); Juvenal (A.D. 97); Persius (A.D. 62); Statius (A.D. 96); Quinctilian (A.D. 40–118), and many of other rank, such as Rufus of Ephesus, and Celsus, (physicians), and the author of the Fourth Book of Maccabees. Even the best among these, such as Plutarch, and others after him, like Arrian the disciple of Epictetus, held office as Pagan priests.

NOTE B.

1. The Roman Law—which providentially arrested so long the decay of the Empire—is usually divided into three æras, the Ancient, the Middle, and the New. The first extends from the founding of the city to the 'Twelve Tables;' the second from thence to the reign of Hadrian; the third to Justinian.

About the time of the expulsion of the Tarquins, the Laws were collected by Papyrian; and from him the body of Roman Law as it then stood was called *Jus Civile Papyrianum* (B.C. 500).

2. After a time of some confusion, Decemviri were (B.C. 451) appointed, who drew up a code of Law from traditional materials, and divided it into Ten Tables. Two were afterwards added. The Twelve were written in brass, and existed till the sacking of Rome by the Gauls. All that remains of the Twelve Tables in an authentic form may be found in the *Fontes Quatuor Juris Civilis;* and they are inserted in the Pandects of Justinian, (with an interpretation by Pothier).

3. Next to this was a vast body of unwritten law, the *Jus Honorarium*, the principal part of which was the Edictum Prætoris, the living decision of the judge or prætor overruling or supplementing the written code. Out of this grew the *Actiones Legis*, and we have the results in the Flavian and Ælian collections, to be found in Brisson's *De Formulis et Solemnibus Populi Romani Verbis.* Then followed the *Disputationes Fori*, and the *Responsa Prudentum.*

The juris-consults, or civilians of Rome, were both practical and philosophical lawyers; and there were sects among them, which maintained antagonistic views of the legislation and rights of Romans in a large variety of particulars. This condition of things lasted till Julius Cæsar.

4. Cæsar, as Dictator, was a restraining power, ὁ κατέχων, above the Law, and this whole state of affairs was changed (B.C. 46) in theory, but not in practice to any great extent until the accession of Augustus. Power was given to Augustus (B.C. 16) to amend laws, or make whatever new laws he pleased. (Thus was completed the *Lex Regia*, and it was a code of great justice.) In exercising his power, Augustus preserved all the old forms of Roman legislation to the utmost of his power; and not till the reign of Tiberius, his successor, was the reference of each law to the people really abolished.

5. By degrees, the Senate next became a merely formal instrument of the Emperor's will to give shape to his decrees. This reached its climax in the reign of Hadrian, but it was no climax of tyranny. Under his reign the *Jus Honorarium*,

or law of the old Prætors' Edicts, was digested (with other parts of the former law) into a regular system, in Fifty Books, by Julian, a lawyer of eminence, and this had the name of *Edictum Perpetuum*.

6. The growth of the Roman Law during the next period, onwards to Justinian, was gigantic. Thousands of volumes contained the legal results of the thousand years from Romulus downwards, and Justinian committed to Tribonian, his chancellor, the laborious work of reducing the whole mass into form. He was assisted by nine other lawyers, and in little more than a year the task was completed (A.D. 529), and the 'Justinian Code' was issued. The 'Digest,' or 'Pandects,' soon followed, and the 'Institutes,' and the 'Novells.' Thus was formed the *Corpus Juris Civilis*, the legal basis of so much of our European civilization.

Some outline of this progress of the Civil Law may be had in any of the Encyclopedias, under that title; or, with much other matter, in M. l'Abbé Pistre's *Influence de Christianisme sur le droit*, a useful book.

NOTE C.

The Life of Apollonius of Tyana, written by Philostratus at the request of the Empress Julia, wife of Septimus Severus, has been translated into French by M. Chassang; and there is a valuable sketch of his career in the *Encyclopedia Metropolitana*, by Dr. Newman. In Apollonius would seem to be fulfilled the idea of that 'deceivableness of unrighteousness,' by which the unbelievers, whether Jews or Gentiles, were to be Divinely punished. Apuleius is spoken of as also an impostor who fascinated some. False prophets, again, among the Jews had at the time of the fall of Jerusalem, and afterwards, a remarkable power, and possibly contributed to organize Judaism as a faith, when its national cohesion and the traditions of worship were set aside for ever.

The development of the heathen asceticism was reserved for a later time, and may be seen in the extant books of

Porphyry: especially his Four Books on Abstinence, dedicated to Bruno the Carthusian. (Lugduni, 1620.) The earlier phase is found in Jamblicus' *Life of Pythagoras*, at the end of which there is a numerous list of 'illustrious Pythagoreans,' in which however Apollonius is not found. The connection between Porphyry and Origen should not be overlooked.

NOTE D.

On some special Words and Phrases of S. Paul.

1. It may seem a small matter to notice, but it will not be found of slight consequence in interpreting S. Paul, that his frequent habit is to speak of himself as 'we.' This sometimes introduces a confusion of the Apostle and his friends, which misleads the mind of the reader. The attempt is here made to put into the first person singular the passages which are the expression of the Apostle himself, as e. g. 1 *Thess.* ii. 7 and iii. 1, &c.

But the use of ὑμεῖς and ἡμεῖς has also to be carefully distinguished in other respects. The Apostle never expresses himself loosely in this particular, but separates not only himself as an Apostle, but his religious position as an Israelite, by the defining pronoun 'you' which he so constantly applies to Gentiles, retaining the 'we' for himself and the Jewish converts. Many shades of meaning are observed when once the attention is drawn to this: as e. g. in 1 *Thess.* i. 1, 3; ii. 2, &c. Point is given to such phrases as ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν in i. 8; ὑμᾶς ἀξίως τοῦ Θεοῦ ii. 12; ἔθνη τὸ μὴ εἰδότα τὸν Θεὸν iv. 5, &c.

2. The tone of the Apostle is another subject to be noted. Such terms as 'boasting' and 'glorying' abound in some places, and to render them literally would give an untrue impression of the Apostle's mind. Sometimes the softened phraseology of modern self-defence and deprecation gives the real meaning, and sometimes the expressions are derived from the prophets of the old covenant, and must be understood in their stately

and authoritative way. And there are occasions when the language is apparently used under the pressure of urgent circumstances unrecorded.

3. Attention must also be specially asked to the marginal references, and their results, which reach beyond the immediate connection, if at all followed out. Thus the reference in 1 *Thess.* iv. 4 in the margin '*τιμῇ*' would lead to a combined view of several scriptures. Τὸ *ἑαυτοῦ σκεῦος* and *κτᾶσθαι . . . τιμῇ*, iv. 4, would be compared with *σκεύει τῷ γυναικείῳ . . . τιμὴν*, 2 *S. Pet.* iii. 7; and then would occur *τίμιος ὁ γάμος ἐν πᾶσι*, *Heb.* xiii. 4. The *ἁγιασμῷ* in 1 *Thess.* iv. 4, and *ἁγιοσύνη* in iii. 10, would suggest the sanctity of marriage in Christians, and holiness in all friendship and love.

4. It was not possible to insert in connection with the Apostle's teaching as the *μυστήριον*, all that might seem needed to explain his object in the Thessalonian Epistle, and his general use of the word 'mystery' in his other writings. A few words must therefore be added now.

Μυστήριον is the Apostle's word to describe the Divine secret in Human Probation. Moral preparation being the necessary condition of all just moral agency, the world had to be made ready, before it could receive Christ and His Gospel. God alone knew how it was to be so morally prepared. It was a Divine secret. The heavenly plan was worked out in detail, part by part; the family of Abraham being first selected, as the 'first-fruits of His creatures' (*S. James* i.) The ultimate 'gathering together in one' all things in Christ, both the Abrahamic family and the rest of the world, was the completion of the Heavenly Plan of moral agency, and the 'fulness' of the ages. Hence the word *μυστήριον* is used by S. Paul to describe the bringing in of the Gentiles, the union of Christ and the Church, and the final glory of the Kingdom of God.

It is this mystery, or secret of God's moral government of the world, which is referred to in different aspects in such passages as *Rom.* xi. 25, xvi. 35; *Eph.* i. 9, iii. 3, 4, 9. There is one passage in which the sense is less plain, viz. that in the Second

Epistle to the Thessalonians. The construction *τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας* is peculiar; yet it does not exclude the general meaning of the term here, as in other places; it only shows that the 'mystery' or secret plan of Providence includes a Providential observance of the evil as well as the good in human life. The phrase in 1 *Esdras* ii. 20, *ἐπεὶ ἐνεργεῖται τὰ κατὰ τὸν νάον* may have suggested S. Paul's words in reference to the temple which, he feared, was soon to be profaned. We know elsewhere, that that which in itself is good (*Rom.* vii. 5) may be regarded as 'energizing' in evil; and the mystery of the bringing-in of the Gentiles may have been, and indeed was, accomplished by the overthrow of the law of Moses, and the 'shaking of all nations' according to the prophet's words.

There is in S. Paul a kind of parallel frequently seen between Christ and Antichrist, an *ἐπιφάνεια*, a *παρουσία*, an *ἀποκάλυψις* of each; but we must not forget in this fact the primary sense of the words. In interpreting 2 *Thess.* ii. &c. we have much too which may guide us in addition to the natural course of ideas, which is of itself very plain. The terms specifically used are such as have their meaning in some degree fixed in other places. Thus the word *ἀποστασία* is used in one other place in the New Testament; so that we may compare 2 *Thess.* ii. 13 with *Acts* xxi. 21, and also with *Jerem.* ii. 19, 2 *Chron.* xxix, 19 (LXX.), in which it describes a falling away from Judaism. So again, the word *ἀνομία* has a distinct reference in other places to the same overthrow of Judaism. In *Isa.* i. 5, it is setting aside the law. Theodotion (in Trommius) gives *ἀποστασία* as the reading. So in *Daniel* xi. 32, *οἱ ἀνομοῦντες διαθήκην ἐπάξουσιν* describes the removal of the old covenant. (See also Field's Hexapla of Origen on *Isa.* i. 5, and *Jer.* xxviii. 16.)

It may facilitate therefore the reception of the text as given in the 'Continuous Sense,' if we thus tabulate the leading words:—

The *ἀποστασία*, or falling away, is of Judaism.

The *μυστήριον*, or secret, is the fulness of the Gentiles.

The *ἀνομία*, is the destruction of the Law.

The *ἄνομος*, is its Pagan destroyer.

The *ναὸς*, is that at Jerusalem.

The *κατέχων*, and *κατέχον*, Divine Providence.

The ἐνέργεια πλάνης perhaps corresponds with πώρωσις, *Rom.* xi. 25.

5. The expression ὁ υἱὸς τῆς ἀπωλείας is a traditional phrase of our Lord Himself, applied by Him to Judas (*S. John* xvii. 12), and thence transferred (2 *Thess.* ii. 3) to the Pagan destroyer. It is nearly equivalent to the Hebraism 'son of Belial' (*Deut.* xiii. 13, LXX. παράνομος). See the Bishop of Lincoln's Commentary. Our translation 'perdition' is scarcely the same, as the 'loss of the soul' seems not the idea of the term, but destruction now.

6. In the closing chapter of the First Epistle to the Thessalonians it is suggested, in the 'Continuous Sense,' that as the Apostle uses the plural number (v. 12, 14, &c.), so the κοπιῶντας, προϊσταμένους, and νουθετοῦντας are best interpreted of himself, as he is writing a very short time after he left Thessalonica, and evidently at a still later time (2 Thess. iii. 6, 9) regarded himself as the only προϊστάμενος as yet among them. If any should think this an uncertain interpretation, it is easy to render the passage in the plural, and take it as referring to the Church order which may have been somewhat developed already.

In this, as in uncounted details besides, the Continuous Sense of the Apostle may, it is hoped, be more and more ascertained.

NOTE E.

ἅγιος.

Few persons need to have it pointed out that the word ἅγιος is primarily descriptive of God's ancient people, and is emphatically their title. Their special claim to it is abundantly vindicated both in the Old Testament and in the New (*Exodus* xix. 6; *Deut.* vi. 7, xiv. 2–21; *Dan.* vii. 18, 22, 28, viii. 24); and it may be said to be undisputed. Nor is it questioned among Christians that this title was transferred at length to the Church of Christ. But it has much escaped observation, that during the transition period from the old Covenant to the new, the Jews for

some time retained this title, and that it was but very gradually appropriated to the Gentile members of the Christian Church [1].

A brief examination of this point will not be without very important exegetical results.

The word ἅγιος is used in the following passages of the New Testament, in distinct reference to the Jews, or Jewish believers: more might be added, but these will suffice in the first instance.

Rom. xi. 16. 'For if the firstfruits be *holy* the lump is also *holy*, and if the root be *holy*, so are the branches.'

Rom. xii. 13. 'Distributing to the necessity of *saints*.'

Rom. xv. 25. 'But now I go unto Jerusalem to minister unto the *saints*.'

Rom. xv. 26. 'For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor *saints* which are in Jerusalem.'

Rom. xv. 31. 'That I may be delivered from them that do not believe in Judæa, and that my service which I have for Jerusalem may be accepted of the *saints*.'

1 *Cor.* xvi. 1. 'Now concerning the collection for the *saints*, as I have given order to the Churches of Galatia, even so do ye.'

1 *Cor.* xvi. 15. 'I beseech you, brethren, ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the *saints*.'

2 *Cor.* viii. 4. 'Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the *saints*.'

2 *Cor.* ix. 1. 'For as touching the ministering to the *saints*, it is superfluous for me to write to you.'

2 *Cor.* ix. 12. 'For the administration of this service not only supplieth the want of the *saints*, but is abundant also by many thanksgivings unto God.'

Col. i. 4. 'Since we heard of your faith in Christ Jesus, and of the love which ye have to all the *saints*.' (The Colossians being a Gentile Church.)

Heb. iii. 1. 'Wherefore *holy* brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession Christ Jesus.'

[1] See also Note K.

Heb. vi. 10. 'For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the *saints* and do minister.'

Philem. 7. 'For we have great joy and consolation in thy love, because the bowels of the *saints* are refreshed by thee, brother.'

These examples would seem sufficient of themselves to establish the New Testament use of the term 'saint' or 'holy.' The following may however be referred to as scarcely less evident, as will be seen on turning to the passages in the 'Continuous Sense' of S. Paul:—

1 *Cor.* xiv. 33 (comp. 1 *Thess.* ii. 14); *Eph.* i. 15; *Philem.* 5.—And the three passages, which speak (1) of the '*Holy* Apostles,' *Eph.* iii. 5, comp. *Acts* iii. 21, (2) of the judicial proceedings allowed in synagogues, 1 *Cor.* vi. 1, 2, and (3) of the mission of S. Paul as a Jew to Gentiles, *Eph.* iii. 8, are equally illustrated by this interpretation of the word 'holy.'

The exegetical value of the distinct meaning here urged is conspicuous in 1 *Thess.* i. 10; 2 *Thess.* iii. 13 (a Gentile Church); *Eph.* i. 4, 18, ii. 19, iii. 18, iv. 12, v. 3, 27, vi. 18; *Col.* i. 12, 22, 26, iii. 12 (a Gentile Church); *Rom.* viii. 27, xvi. 2; 1 *Tim.* v. 10; 2 *Tim.* i. 9. (Those in the Ephesian Epistle are perhaps to be most noted.)

After examining these passages, the careful reader will hardly fail to distinguish the applicability of the terms 'saints' and 'faithful,' in the greetings at the opening of the Epistles, which all have their appropriateness; *Rom.* i. 7; 1 *Cor.* i. 2; 2 *Cor.* i. 1; *Eph.* i. 1; *Col.* i. 2; *Phil.* i. 1: and in the salutations at the close, viz. 1 *Thess.* v. 26, 27; 1 *Cor.* xvi. 20; 2 *Cor.* xiii. 12, 13; *Rom.* xvi. 15, 16; *Phil.* iv. 21, 22; *Heb.* xiii. 24.

For the exact idea of 'sanctity' we may refer to 1 *Cor.* vii. 34; an unworldly devotion to God being the meaning.

The term 'holy' is also applied to the Scriptures of the Jews, their law, their temple, and their idea of sacrifice, in *Rom.* i. 2, vii. 12, xii. 1; 1 *Cor.* iii. 17; *Eph.* ii. 21.

These, it is believed, are all the passages in which the word occurs.

Of course there is no demonstration of the meaning in

all these cases; but the expositor who weighs well the whole subject may safely be appealed to. In this, as throughout, the congruity of the interpretation as a whole, and the impossibility, as it seems, of any real congruity on any of the popular lines of reading, is that which must determine us.

It would have seemed desirable in this note to point attention to the later history of the Jewish mind, as bearing on the place of that people in the Divine plans; 'for if the root were *ἁγία*, the branches are *ἅγιοι*.' But the matter is far too large to be here condensed. Brief notices of the more influential developments of Judaism, viz. that in Egypt, and the later in Spain, may be found in the *History* by the late Dean of S. Paul's. The *École d'Alexandrie* of M. Jules Simon and the *Averröes* of Renan will supply some further links of thought. The useful little book of Dr. Etheridge on Hebrew literature is a kind of compendium. The providential position also of Averroism, and its mediæval influences, may be studied in Aquinas, *De Unitate Intellectûs contra Averroistas*. But the whole subject touches so many points of the Christian progress that it requires special treatment.

NOTE F.

1. δίκαιον.	4. δικαίωμα.	7. δίκη.	10. ἀδικέω.
2. δικαιοσύνη.	5. δικαίωσις.	8. ἀδικία.	11. δικαιοκρισία.
3. δίκαιος.	6. δικαίως.	9. ἄδικος.	12. δικαιόω.

A RECENT writer of distinguished ability[a], referring to the Puritan misconceptions of S. Paul, seems to think it almost impossible now 'to make sure of knowing' what his meaning was; and speaks very justly of the need of S. Paul's being entirely *recast*—a need which, many years since, gave rise to the 'Continuous Sense' here submitted. Indeed this acute essayist, notwithstanding his clear apprehension of 'Righteousness' as at the foundation of S. Paul's teaching, ingeniously misunderstands many passages, through his despairing, as it would seem, of a natural sense. Certainly it is necessary to approach S. Paul as a teacher of sacred truth with the conviction that

[a] Mr. Matthew Arnold in the *Cornhill Magazine*, October and November, 1869.

he is never unreasonable; and nothing is so likely to mislead as to admit what are termed 'mystical' senses, in the first instance. If there be any who recoil from exactness, they of course are not here referred to. It is simply taken for granted in the ensuing pages, as before, that the Apostle deals truthfully with the facts of our moral nature.

His meaning in most of his Epistles, and doubtless in that to the Romans, must depend on the sense assigned to the words at the head of the present Note. Probably no one would have thought of any other than a purely moral sense for any of them, but for the fact that the verb δικαίοω has acquired what in the social system is called a *forensic* sense; of which forensic sense some consideration is first necessary.

When any one is accused in a court of law, it is for a supposed offence against the law as law, and not against morals as morals. If there be in certain cases an accusation made, the substance of which is moral, yet it is made on the belief that the immorality in question is against the law of the state, and it is proceeded with in court on the ground of illegality.

Of course it might happen that a moral offence might be evident, and yet that it would not be a legal offence; and if a man were put on trial for it, his acquittal would be no moral but only a legal acquittal. But acquittal is the same thing in the eye of the law, whatever be the quality of the accusation. So also we have the Hebrew, וְהִצְדִּיקוּ *Hiph.* (*Deut.* xxv. 1). Simple Acquittal then is what is meant by *forensic justification.*

It might happen, that a tribunal might be so imperfect that acquittal before it would be a perversion of the whole object of the law. Or, the law itself might be so imperfect, that conviction would be difficult or impossible even before a good tribunal. But if a tribunal were conceived of as perfect, and the law perfect, it would seem that acquittal would be a just clearing of the accused from a charge, and restoring him to the *status quo ante.* It could not of itself, however, morally raise the man. He is what he was. A perfect tribunal would do legal justice, and acquit the innocent; but could not confer goodness.

It would seem from all this that acquittal or 'forensic

justification' aims, even among men, at justice, or else it is in the highest degree unworthy and immoral. To justify forensically, or to condemn forensically, apart from justice, would therefore be alike impossible in the supreme administration of the moral system of that Judge of all the earth Who must do right.

Apart altogether from the further reflection, that it is debasing to our conception of God's government to suppose that it derives form or character from the merely technical proceedings of a human court, which might judge man arbitrarily or immorally, it is evident, even if we admit the parallel, that forensic administration of law among men aims at being an administration of real justice—i. e. is fundamentally moral in intention. We cannot conceive of law, even among ourselves, as ultimately defiant of 'right,' *per se*

The idea of Pardon, which enters so mysteriously into the moral relations of man to man—(and has not received that attention from ethical philosophy which its importance demands), and is so Divinely displayed in the mediation of our Lord, cannot be identified with 'acquittal' or forensic justification. If it were so, indeed, there would be little difficulty in reconciling the views of Cardinal Bellarmine and Bishop Davenant. What the Apostle to the Romans sublimely speaks of as the 'forbearance of God' (ch. ii. 4; v. 25), is described by the words πάρεσις and ἀνοχὴ, and manifests the Divine δικαιοσύνη, not man's acquittal, but the very opposite—viz. his surrender of the hope of acquittal, and resort to pardon, and an ensuing gift of grace. No one indeed, in this controversy, would now regard the term 'forensic justification' as equivalent to pure forgiveness, or be content to take 'acquittal' and 'pardon' as interchangeable terms. We are δικαιούμενοι by a Divine gift, δωρεὰν, obtained for us through the death and resurrection of our Lord, and really imparted to us; otherwise it were no gift at all. To attempt to read 'pardon' or 'acquit' in any of the passages where S Paul uses the verb δικαιόω would throw us off the whole line of his meaning, and be irreconcileable in every case with the context. However difficult or imperfect the rendering of this verb may seem at first in the 'Continuous Sense' —(and it is earnestly hoped that it will hereafter be made much

clearer)—yet the moral connection has always been resolutely sought for, and, it is trusted, not in vain.

It might suffice then at this point to say that the verb δικαιόω cannot by any possibility mean, before God or man, merely to 'acquit' or clear from formal blame or accusation; nor intend anything so poor and immoral, so provisional, and confessedly imperfect, as *forensically to clear of a charge*. For, in fact, it could not matter primarily in the moral system whether an accused person were acquitted or not: the moral question would be, was he really culpable? If he were so, the question—'whether he would be pronounced *legally escaped*'—would be of only secondary consequence.

But we will now note the use in S. Paul of each of the moral terms enumerated at the head of these remarks.

I. τὸ δίκαιον occurs in the five following places of our Apostle:—

1. *Eph.* vi. 1. 'Children obey your parents in the Lord: for this is *right*' (δίκαιον—i. e. *morally* right, and not legally only).

2. *Philip.* i. 7. 'Even as it *is meet* (δίκαιον) for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace'—(i. e. it is *morally* right, not, of course, legally).

3. *Philip.* iv. 8. 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things *are just* (δίκαια), whatsover things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things'—(i. e. without doubt, 'think on' the *morally* right).

4. *Col.* iv. 1. 'Masters, give unto your servants that which *is just* (δίκαιον) and equal; knowing that ye also have a Master in heaven' (i. e. *morally* right).

5. 2 *Thess.* i. 6. 'Seeing it is *a righteous thing* (δίκαιον) with God to recompense tribulation to them that trouble you.' (This could not possibly mean formally, for it is *intrinsically* right.)

In all these places the meaning is purely moral. The term describes *the principle* which is at the foundation, morally, of

all God's dealings with man, (as in the passage last referred to), and man's with God, or with his fellow man, (as in the rest).

II. ἡ δικαιοσύνη occurs in the following instances, in connection with 'God'

1. *Rom.* i. 17. 'For therein is the *righteousness of God* revealed from faith to faith: as it is written, The just shall live by faith.' (It is impossible to say that this is merely 'legal,' for it is the character of God that is referred to.)

2. *Rom.* iii. 5, 21, 22, 25, 26. 'But if our unrighteousness commend the *righteousness of God*, what shall we say? Is God unrighteous Who taketh vengeance?' (*Idem.*)

3. 'But now the *righteousness of God* without the law is manifested, being witnessed by the law and the prophets.'

4. 'Even the *righteousness of God* which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.' (Here the righteousness, of course, is equitable, real, and indeed Divine.)

5. 'Whom God hath set forth to be a propitiation through faith in His blood, to declare *His righteousness* for the remission of sins that are past through the forbearance of God.'

6. 'To declare, I say, at this time *His righteousness:* that He might be just, and the justifier of him which believeth in Jesus.

7. *Rom.* ix. 28. 'For he will finish the work and cut it short *in righteousness:* because a short work will the Lord make upon the earth.'

8. *Rom.* x. 3 (twice). 'For they being ignorant of *God's righteousness*, and going about to establish their own *righteousness*, have not submitted themselves unto the *righteousness* of God.'—(The idea of 'acquittal' as the sense of δικαιοσύνη is absolutely impossible in all these cases, as any will perceive who will attempt to substitute the one thought for the other.)

9. 1 *Cor.* i. 30 (*double sense*). 'But of him are ye in Christ Jesus, Who of God is made unto us wisdom and *righteousness* and sanctification and redemption.' (Here 'sanctification' is added; so that the idea of mere acquittal would clash with the whole scope.)

10. 2 *Cor.* v. 21 (*double sense*). 'For He hath made Him to be sin for us, Who knew no sin, that we might be made the

righteousness of God in Him.' (The antithesis here is to 'sin:' the meaning of δικαιοσύνη therefore is the opposite of sin.)

11. *Phil.* iii. 9 (*double sense*). 'And be found in Him not having mine own *righteousness*, which is of the law, but that which is through the faith of Christ, the *righteousness which is of God*, by faith.' (Evidently it is a Divine character found in us, and not mere acquittal, which is here meant).

In these eleven places the idea is intrinsically moral. The notion indeed of formal or forensical δικαιοσύνη, in relation to the Divine being, would seem to be blasphemous, if intelligible at all. We are not saying at present what each passage, if rightly translated, would mean; but that it is the *inward nature* and constant character of God which alone can be understood in any of these places by δικαιοσύνη.

The following are the texts in the same epistles where δικαιοσύνη is used in relation to man:—

1. *Rom.* iv. 3–5, 6, 9, 11 (*twice*), 13, 22. 'For what saith the scripture? Abraham believed God, and it was counted unto him for *righteousness*.'

2. 'Now to him that worketh is the reward not reckoned of grace but of debt;'

3. 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for *righteousness*.'

4. 'Even as David also describeth the blessedness of the man unto whom God imputeth *righteousness* without works.'

5. 'Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for *righteousness*.'

6. 'And he received the sign of circumcision, a seal of the *righteousness* of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that *righteousness* might be imputed unto them also.'

7. 'For the promise that he should be heir of the world was not to Abraham, or to his seed, through the law, but through the *righteousness* of faith.'

8. 'And therefore it was imputed to him for *righteousness*.'

9. *Rom.* v. 17, 21. 'For if by one man's offence death reigned

by one: much more they which receive abundance of grace and of the gift of *righteousness* shall reign in life by one, Jesus Christ.'

10. 'That as sin hath reigned unto death, even so might grace reign through *righteousness* unto eternal life by Jesus Christ our Lord.'

11. *Rom.* vi. 13, 16, 18, 19, 20. 'Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of *righteousness* unto God.'

12. 'Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto *righteousness*.'

13. 'Being then made free from sin, ye became the servants of *righteousness*.'

14. 'I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to *righteousness* unto holiness.'

15. 'For when ye were the servants of sin ye were free from *righteousness*.'

16. *Rom.* viii. 10. 'And if Christ be in you, the body is dead because of sin: but the spirit is life because of *righteousness*.'

17. *Rom.* ix. 30 (*thrice*), 31 (*twice*). 'What shall we say then? That the Gentiles which followed not after *righteousness*, have attained to *righteousness*, even the *righteousness* which is of faith.'

18. 'But Israel which followed after the law of *righteousness*, hath not attained to the law of *righteousness*.'

19. *Rom.* x. 3, 4, 5, 6, 10. 'For they being ignorant of God's *righteousness* and going about to establish their own *righteousness* have not submitted themselves unto the *righteousness* of God.'

20. 'For Christ is the end of the law for *righteousness* to every one that believeth.'

21. 'For Moses describeth the *righteousness* which is of the law, that the man which doeth those things shall live by them.'

22. 'But the *righteousness* which is of faith speaketh on this wise, say not in thine heart, who shall ascend into heaven?'

23. 'For with the heart man believeth unto *righteousness;* and with the mouth confession is made unto salvation.'

24. *Rom.* xiv. 17. 'For the kingdom of God is not meat and drink, but *righteousness* and peace and joy in the Holy Ghost.'

25. 1 *Cor.* i. 30. 'But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and *righteousness*, and sanctification, and redemption.'

26. 2 *Cor.* iii. 9. 'For if the ministration of condemnation be glory, much more doth the ministration of *righteousness* exceed in glory.'

27. 2 *Cor.* v. 21. 'For He hath made Him to be sin for us, Who knew no sin; that we might be made the *righteousness* of God in Him.'

28. 2 *Cor.* vi. 7, 14. 'By the word of truth, by the power of God, by the armour of *righteousness* on the right hand and on the left.'

29. 'Be ye not unequally yoked together with unbelievers: for what fellowship hath *righteousness* with unrighteousness? and what communion hath light with darkness?'

30. 2 *Cor.* ix. 9, 10. 'As it is written, He hath dispersed abroad, he hath given to the poor: his *righteousness* remaineth for ever.'

31. 'Now he that ministereth seed to the sower doth minister bread for your food, and multiply your seed sown, and increase the fruits of your *righteousness*.'

32. 2 *Cor.* xi. 15. 'Therefore it is no great thing if his ministers also be transformed as the ministers of *righteousness*, whose end shall be according to their works.'

33. *Gal.* ii. 21. 'I do not frustrate the grace of God: for if *righteousness* come by the law, then Christ is dead in vain.'

34. *Gal.* iii. 6, 21. 'Even as Abraham believed God, and it was accounted to him for *righteousness*.'

35. 'Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily *righteousness* should have been by the law.'

36. *Gal.* v. 5. 'For we through the Spirit wait for the hope of *righteousness* by faith.'

37. *Eph.* iv. 24. 'And that ye put on the new man, which after God is created in *righteousness* and true holiness.'

38. *Eph.* v. 9. 'For the fruit of the Spirit is in all goodness and *righteousness* and truth.

39. *Eph.* vi. 14. 'Stand therefore, having your loins girt about with truth, and having on the breastplate of *righteousness*.'

40. *Phil.* i. 11. 'Being filled with the fruits of *righteousness*, which are by Jesus Christ, unto the glory and praise of God.'

41. *Phil.* iii. 6, 9. 'Concerning zeal, persecuting the Church; touching the *righteousness* which is in the law, blameless.'

42. 'And be found in him, not having mine own *righteousness*, which is of the law, but that which is through the faith of Christ, the *righteousness* which is of God by faith.'

43. 1 *Tim.* vi. 11. 'But thou, O man of God, flee these things, and follow after *righteousness*, godliness, faith, love, patience, meekness.'

44. 2 *Tim.* ii. 22. 'Flee also youthful lusts, but follow *righteousness*, faith, charity, peace, with them that call on the Lord out of a pure heart.'

45. 2 *Tim.* iii. 16. 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in *righteousness*.'

46. 2 *Tim.* iv. 8. 'Henceforth there is laid up for me a crown of *righteousness*, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.'

47. *Titus* iii. 5. 'Not by works of *righteousness* which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.'

48. *Hebrews* i. 9. 'Thou hast loved *righteousness* and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.'

49. *Heb.* v. 13. 'For every one that useth milk is unskilful in the word of *righteousness*; for he is a babe.'

50. *Heb.* vii. 2. 'To whom also Abraham gave a tenth part of all: first being by interpretation king of *righteousness*, and after that also king of Salem, which is king of peace.'

51. *Heb.* xi. 7, 33. 'By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the

saving of his house; by the which he condemned the world, and became heir of the *righteousness* which is by faith.'

52. 'Who through faith subdued kingdoms, wrought *righteousness*, obtained promises, stopped the mouths of lions.'

53. *Heb.* xii. 11. 'Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of *righteousness* unto them which are exercised thereby.'

In these fifty-three passages there is no instance in which the least notion of a formal or purely forensic kind can be substituted. In all cases, not even excepting those in the third and fourth chapters to the Romans (referring to the righteousness of Abraham prior to the Law, and to be hereafter considered), the word δικαιοσύνη is used in its strictly moral sense, that is, as implying an inward and habitual character, such as we term 'goodness,' formed in man, or given to him to be developed. In such a case as 2 *Tim.* ii. 22, 'Flee also youthful lusts: but follow *righteousness*, faith, charity, peace with them that call on the Lord out of a pure heart,' Calvin himself admits it. As to the passages referring to Abraham, it will perhaps be enough here to say, that no one supposes Abraham to have had forensical δικαιοσύνη only, —(if, indeed, that idea be not a moral contradiction).

III. The same result appears if the term δίκαιος be examined. It never in any instance means an acquitted man, or a thing acquitted or discharged of legal blame. To imagine that in two or three cases it may be so understood, where the δίκαιος is associated with πίστις, is to beg the whole question; since faith, in the spiritual man, is described as a *Power* effecting Righteousness—which is the very opposite of the forensic conception. The places in which δίκαιος occurs are these:—

1. *Rom.* i. 17. 'For therein is the righteousness of God revealed from faith to faith, as it is written, The *just* (δίκαιος) shall live by faith.'

2. *Rom.* ii. 13. 'For not the hearers of the law are *just* (δίκαιοι) before God, but the doers of the law shall be justified.'

3. *Rom.* iii. 10, 26. 'As it is written, There is none *righteous*, (δίκαιος), no, not one.'

4. 'To declare, I say, at this time His righteousness: that He might be *just* (δίκαιον), and the justifier of him which believeth in Jesus.'

5. *Rom.* v. 7, 19. 'For scarcely for a *righteous* man (δικαίου) will one die: yet peradventure for a good man some would even dare to die.'

6. 'For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made *righteous*' (δίκαιοι).

7. *Rom.* vii. 12. 'Wherefore the law is holy, and the commandment holy, and just (δικαία), and good.'

8. *Gal.* iii. 11. 'But that no man is justified by the law in the sight of God it is evident: for the *just* (δίκαιος) shall live by faith.'

9. 2 *Thess.* i. 5. 'Which is a manifest token of the *righteous* (δικαίας) judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.'

10. 1 *Tim.* i. 9. 'Knowing this, that the law is not made for a *righteous* (δικαίῳ) man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.'

11. 2 *Tim.* iv. 8. 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the *righteous* (δίκαιος) Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.'

12. *Tit.* i. 8. 'But a lover of hospitality, a lover of good men, sober, *just* (δίκαιον), holy, temperate.'

13. *Heb.* x. 38. 'Now the *just* (δίκαιος) shall live by faith: but if any man draw back, my soul shall have no pleasure in him.'

14. *Heb.* xi. 4. 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was *righteous* (δίκαιος), God testifying of his gifts: and by it he being dead yet speaketh.'

15. *Heb.* xii. 28. 'To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of *just* (δικαίων) men made perfect.'

Every careful reader may be left to decide whether the idea in any of these cases can be other than moral.

IV. δικαίωμα occurs in seven places :—

1. In *Rom.* i. 32, 'Who knowing the *judgment* (δικαίωμα) of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.' This evidently means the *Divine Law of natural righteousness and goodness*=νόμον δικαιοσύνης, ch. ix. 31. 'But Israel which followed after the *law of righteousness* hath not attained to the *law of righteousness*.'

2. In *Rom.* ii. 26, 'Therefore, if the uncircumcision keep the *righteousness* (τὰ δικαιώματα) of the law, shall not his uncircumcision be counted for circumcision?' It means the same —the law as understood by the heathen. (In both passages the word occurs with the article.)

3. In *Rom.* v. 16, 'And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto *justification*' (δικαίωμα). It occurs without the article; and also in the next verse but one :—

4. v. 18. 'Therefore as by the offence of one judgment came upon all men unto condemnation; even so by the righteousness of One the free gift came upon all men unto *justification*.' Here there might have been some excuse for the translating of δικαίωμα by 'justification' in the sense of acquittal, because, (though it is a great violence to such a Greek word as δικαίωμα to translate it 'justification'), there is a sort of antithesis between that idea and the κατάκριμα which precedes in the same verse. Yet any such sense of δικαίωμα is precluded by the close of the sentence in which it occurs; for it is added, that the object of this δικαίωμα was εἰς δικαίωσιν ζωῆς, which can be nothing else than rectification of life, or moral righteousness.

5. *Rom.* viii. 4. 'That the *righteousness* (δικαίωμα) *of the law* might be fulfilled in us, who walk not after the flesh, but after the Spirit.' Τὸ δικαίωμα, that which is known to the law as δίκαιον, is here beyond dispute.

6. *Heb.* ix. 1, 10. 'Then verily the first covenant had also *ordinances* of divine service, (δικαιώματα, sacred laws), and a worldly sanctuary.'

7. 'Which stood only in meats and drinks and divers washings and carnal *ordinances* (δικαιώμασι), imposed on them until the time of reformation.'

V. δικαίωσις only occurs in one place (besides *Rom.* v. 18 as above), in which it also expresses the moral result of our Religion, *Rom.* iv. 25; 'Who was delivered for our offences, and was raised again for our *justification*:' but this is unhappily rendered in our version by the equivocal term 'justification' —a word so uncertain as to seem to invite the speculator to put his own meaning.

VI. δικαίως is found three times, and always morally:—

1. 1 *Cor.* xv. 34. 'Awake to *righteousness*' (δικαίως).

2. 1 *Thess.* ii. 10. 'Ye are witnesses, and God also, how holily and *justly* (δικαίως), and unblameably we behaved ourselves among you that believe.'

3. *Tit.* ii. 12. 'Teaching us that denying ungodliness and worldly lusts, we should live soberly, *righteously* (δικαίως), and godly in this present world.'

VII. δίκη is in 2 *Thessalonians* i. 9. 'Who shall *be punished* δίκην τίσουσιν with everlasting destruction from the presence of the Lord, and from the glory of His power'—meaning *just* punishment for iniquity, awarded by God Himself.

VIII. ἡ ἀδικία is met with in the following places:—

1. *Rom.* i. 18 (*twice*), 29. 'For the wrath of God is revealed from heaven against all ungodliness and *unrighteousness* (ἀδικίαν) of men who hold the truth in *unrighteousness*.'

2. 'Being filled with all *unrighteousness* (ἀδικία), fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers.'

3. *Rom.* ii. 8. 'But unto them that are contentious, and

do not obey the truth, but obey *unrighteousness* (ἀδικίᾳ), indignation and wrath.'

4. *Rom.* iii. 5. 'But if our *unrighteousness* (ἀδικία) commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance?'

5. *Rom.* vi. 13. 'Neither yield ye your members as instruments of *unrighteousness* (ἀδικίας) unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.'

6. *Rom.* ix. 14. 'What shall we say then? Is there *unrighteousness* (ἀδικία) with God? God forbid.'

7. 1 *Cor.* xiii. 6. 'Rejoiceth not in *iniquity* (ἀδικίᾳ), but rejoiceth in the truth.'

8. 2 *Cor.* xii. 13. 'For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this *wrong* (ἀδικίαν; if I am doing you *injustice*).

9. 2 *Thess.* ii. 10, 12. 'And with all deceivableness of *unrighteousness* (ἀδικίας) in them that perish; because they received not the love of the truth that they might be saved.'

10. 'That they all might be damned who believed not the truth, but had pleasure in *unrighteousness*' (ἀδικίᾳ).

11. 2 *Tim.* ii. 19. 'Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from *iniquity*' (ἀδικίας).

12. *Heb.* viii. 12. 'For I will be merciful to their *unrighteousnesses* (ἀδικίαις), and their sins and their iniquities will I remember no more.' In no case in a merely legal, but always a moral sense.

IX. ἄδικος is the moral opposite of δίκαιος, whether as repudiated in reference to the character of the Divine Being, as in

1. *Rom.* iii. 5. 'But if our unrighteousness commend the righteousness of God, what shall we say? Is God *unrighteous* (ἄδικος) who taketh vengeance?' And in

2. *Heb.* vi. 10. 'For God is not *unrighteous* (ἄδικος) to forget your work and labour of love, which ye have showed toward

His name, in that ye have ministered to the saints, and do minister:'—

Or as referring to evil men, as in

3. 1 *Cor.* vi. 1, 9. 'Dare any of you, having a matter against another, go to law before the *unjust* (ἀδίκων), and not before the saints?' (The Gentile tribunals thus contrasted with those of the synagogue; and so also with the Epi-synagogue of Christians).

4. 'Know ye not that the *unrighteous* (ἄδικοι) shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.' These are the only passages in which we have this word.

X. ἀδικέω. This verb is invariably rendered in a moral sense in S. Paul. The examples are—

1. 1 *Cor.* vi. 7, 8. 'Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather *take wrong* (ἀδικεῖσθε)? Why do ye not rather suffer yourselves to be defrauded?'

2. 'Nay ye do *wrong* (ἀδικεῖτε), and defraud, and that your brethren.'

3. 2 *Cor.* vii. 2, 12. 'Receive us; we have *wronged* (ἠδικήσαμεν) no man, we have corrupted no man, we have defrauded no man.'

4. 'Wherefore, though I wrote unto you, I did it not for his cause that had *done the wrong* (ἀδικήσαντος), nor for his cause that *suffered wrong* (ἀδικηθέντος), but that our care for you in the sight of God might appear unto you.'

5. *Gal.* iv. 12. 'Brethren, I beseech you be as I am; for I am as ye are; ye have not *injured* (ἠδικήσατε) me at all.'

6. *Col.* iii. 25. 'But he that *doeth wrong* (ἀδικῶν), shall receive for the *wrong which he hath done* (ἠδίκησε): and there is no respect of persons.'

7. *Phil.* 18. 'If he hath *wronged thee* (ἠδίκησέ σε), or oweth thee ought, put that on mine account.'

XI. δικαιοκρισία is found but once:—

Rom. ii. 5. 'But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and

revelation of the *righteous judgment* (δικαιοκρισίας) *of God.*' This refers to the moral awards at the day of judgment.

XII. δικαιόω. We have now examined eleven out of the twelve words connected with the δίκαιον used by S. Paul; and in no instance have we discovered that any of these have been used forensically, but almost all of them have a sense unequivocally moral. The difficulty is greater when we examine the verb; for it is in this that the purely forensic sense is discovered by some.

We must remark at once that if it proved to be really so, the effect would be to throw into confusion the whole ideology of the other words, and make them at least doubtful wherever they occur. And another and not remote effect would be, that the statement of the moral rightness of our whole treatment here would be undermined, and the morality itself become unintelligible.

The peculiarity of the present difficulty arises from the popular fact that the verb is the only derivative in all this class which has a forensic as well as moral meaning in common use. The other eleven words are never misunderstood forensically; but the verb 'to justify' has this double use as if inextricably associated with it. And there is some ground for it in reason—moral and legal wrong being so often practically one.

Also, the word itself, 'to justify,' clearly has not one and the same moral use at all times. It is mere etymology to say that justify simply means to '*make just:*' yet it is quite inadequate, on the other hand, and felt to be so, to take it as here signifying legally 'to acquit.' In the Epistles and addresses of S. Paul we are however able to arrive at some plain facts at once, in connection with this, and with his meaning as a teacher of the Gospel of Righteousness.

In his address to the Jews of Pisidian Antioch, A.D. 46, that is nine years after his conversion, we find that he contrasts the Gospel with the law of Moses (*Acts* xiii. 39) in this respect: 'The believer δικαιοῦται in Jesus from all things, from which he was not able δικαιωθῆναι in the law of Moses.'

From this time to the year A.D. 58, during which interval the Apostle had passed into Europe and founded the Thessalonian and Corinthian Churches (chiefly Gentile), neither his Epistles

nor the Acts of the Apostles contain any allusion to δικαιοθῆναι, except one phrase in the First Epistle to the Corinthians, vi. 11 (A.D. 57), which seems to refer to Baptism as the means by which, he says to the Corinthians, ἀπελούσασθε, ἡγιάσθητε, ἐδικαιώθητε; and in this passage no one at all events who looks at the connection can suppose any other than a moral meaning. Δικαιόω is also found once in the First Epistle to Timothy (iii. 16), yet not in reference to us, but to our Lord, Who 'fulfilled all righteousness' in His Baptism at the Jordan (*S. Matt.* iii. 15). We thus arrive at the fact that S. Paul did not use this verb in reference to the doctrine of our salvation in the Epistles written before the year A.D. 58: and it further appears that it is not used in any of his later Epistles, from his first year of imprisonment at Cæsarea (A.D. 60) to his death. Let us observe how these facts illustrate each other, and the Christianity taught by the Apostle. The following table will assist us. The use of δικαιόω, and the date and order of the Apostle's writings, may be here seen at a glance:—

(Δικαιόω not used in)	A.D.
1 Thessalonians	52
2 Thessalonians	52
1 Corinthians	57
1 Timothy	58
2 Corinthians	58
2 Timothy	61
Ephesians	62
Colossians	62
Philemon	62
Philippians	63
Hebrews	64

(Δικαιόω used in)	A.D.
Speech to Pisidian Jews	46
Romans	58
Titus	59
Galatians	60

Thus in the course of S. Paul's teaching, from his conversion in A.D. 37 to his death in A.D. 67–8, he does not adopt the term in question, whenever he addresses Gentiles chiefly. In eleven of his Epistles, whether to Jews or Gentiles, and in five of his speeches, δικαιόω is not met with.

Whatever be the doctrine implied in δικαιόω, it should certainly be in accordance with the main body of S. Paul's writings, where however the word does not occur.

'To justify' is a term belonging to the two years A.D. 58–60, in which the Apostle is reasoning and remonstrating with Jews; and to his speech to the Jews recorded in Acts xiii. 39. In the Epistle to the Romans δικαιόω is found fourteen times; in 'Galatians' eight times; (in 'Titus' once, in reference to Baptism or 'washing' from sin). The word belongs wholly then to the controversy with the Jews.

The sense of 'justify' in S. Paul's arguments with the Jews

against their law as a moral power must be judged by an examination of the Epistles, which were written when his work in Asia, Macedonia and Greece was ended, and when his imprisonment brought about by the Jews had just begun in Cæsarea. He reverted not to the subject after this time.

The reader will now mark this for himself in the Epistles, the Continuous Sense of which has been set forth. The Law and the Gospel are set over against each other. 'If there had been a law which could have given life, verily righteousness should have been by the law.' The law was no unreality: it said 'do this, and live.' The law failed to empower men for this; and the Gospel undertook to do it. 'I can do all things through Christ that strengtheneth me.'

It may seem superfluous to go over every verse in which δικαιόω occurs—twenty-two passages and their connections—to demonstrate in detail that the sense of mere 'acquitting,' or forensically justifying, is here impossible, and must destroy all rational continuity and sense in the Epistles both to Rome and Galatia. Perhaps however it is better to omit nothing, as all who are satisfied already may easily excuse themselves from a work of supererogation, and may conclude, without dwelling on what we may regard as a Postscript.

Passages in the Epistle to the Romans in which the verb δικαιόω is used, and rendered fourteen times in the authorized English version 'justify:'—

1. *Rom.* ii. 13. 'The doers of the law' (δικαιωθήσονται). The sense cannot here be doubtful, because the previous half of the verse explains it by the parallel term 'righteous before God.' No one could imagine that it means 'shall be acquitted' independently of all personal obedience, when it says δίκαιοι παρὰ τῷ Θεῷ.

2. *Rom.* iii. 4. 'That Thou mightest be *justified*' (δικαιωθῇς), i.e. God; which is equivalent to the assertion that the 'Judge of all the earth' will be seen at last to have been righteous, and 'done right.' Any 'formal *acquittal*' of the Divine Being by the arraigner of Providence is inconceivable; but the connection also is decisive. And this example might alone determine the sense of the word in S. Paul.

3. *Rom.* iii. 20. 'There shall no flesh be *justified*' (δικαιωθήσεται): this is the antithesis to 'guilty,' in the previous verse; and none will say, therefore, that it is simply legal, and not moral.

4. *Rom.* iii. 24. 'Having been *justified* (δικαιούμενοι), as a gift by His Grace:' this is the antithesis to ἥμαρτον in verse 23. Therefore it must be moral; unless 'sinned' have a technical and legal meaning only.

5. *Rom.* iii. 26. 'The *justifier* of him that believeth' (δικαιοῦντα). It is said because He is Himself δίκαιος. Whatever δίκαιος means, then, in the Divine Being, it is that on which δικαιοῦντα is founded: in neither case can the idea be formal. The term 'acquittal' could not be transferred to the sentence as a whole, so as to include the δίκαιον and δικαιοῦντα.

6. *Rom.* iii. 28. 'That a man is *justified by faith*' (πίστει δικαιοῦσθαι); but the Apostle says (ver. 31) that this is so done in order to '*establish the law*'—(not the ceremonial law surely, but the moral).

7. *Rom.* iv. 30. 'One God Which shall *justify*,' &c. (δικαιώσει), that is, irrespective of Jewish forms. See the previous verse: 'Is He the God of the Jews only?'—i.e. 'Is He not just to all?'

8. *Rom.* iv. 2. 'If Abraham were *justified from works*' (ἐδικαιώθη); the works specified are legal, 'circumcision' being mentioned (ver. 10), and Abraham ἐδικαιώθη previous to that 'work.'

9. *Rom.* iv. 5. 'Him δικαιοῦντα the ungodly,' that is, owned him righteous (λογίζεται), while yet a Gentile, or uncircumcised, immediately he had faith in God; God pardoning all 'the past.' (See verses 7, 8.)

10. *Rom.* v. 1. *Having been justified* from 'faith' (δικαιωθέντες), i.e. on the same principle as Abraham, without the Jewish law.

11. *Rom.* v. 9. '*Having been justified* now in His Blood' (δικαιωθέντες)—the same as in ver. 1, and in both cases the 'pardon of past sin' is referred to, ch. iv. 7, 8; the past tense being emphatical.

12. *Rom.* vi. 7. He that has died has been justified (δεδικαίωται)

from sin, that is, not technically but really, is *rid of it*, it having no life in him.

13. *Rom.* viii. 30. 'Them He ἐδικαιώσε whom He foreknew' —i. e. the Jews first (*Rom.* xi. 1), and then the Gentiles (*Rom.* ix. 24), bringing them to the δίκαιον.

14. *Rom.* viii. 33. 'God that *justifieth*' (ὁ δικαιῶν). It is His act, Who pardons Jews and Gentiles alike, and by gift, δωρεὰν (*Rom.* iii. 24), adds this power for righteousness.

There are eight passages in the Epistle to the Galatians:—

1. *Gal.* ii. 16. 'A man is *not justified* (οὐ δικαιοῦται);

2. 'that we might be *justified*' (δικαιωθῶμεν);

3. 'no flesh be *justified*' (δικαιωθήσεται);—all dissuasives of the Galatians from Judaism (see verses 13–15).

4. *Gal.* ii. 17. 'Seek to be *justified* in Christ' (δικαιωθῆναι), the same as the preceding.

5. *Gal.* iii. 8. 'God would *justify* the heathen' (δικαιοῖ), extending to the heathen the grace and gifts in Christ.

6. *Gal.* iii. 2. 'No man is *justified* by the law' (δικαιοῦται), a warning to the Jews of moral inefficiency in their law.

7. *Gal.* iii. 24. 'That we might be *justified* from faith' (δικαιωθῶμεν ἐκ πίστεως), which is both for Jews and Gentiles.

8. *Gal.* v. 4. 'Whosoever of you (Judaizers, verse 3) δικαιοῦσθε. (This seems to mean *profess to have righteousness*, morally.)

It will probably be obvious to every one that there is not one of these passages in which the idea of mere 'acquittal' belongs to the word δικαιόω, apart from the moral sense.

No doubt the definitions of some of the twelve words considered in this note may seem open still to dispute. All cannot be expected at once to receive them. They are here suggested, and adopted in the 'Continuous Sense,' to assist those who are anxiously grappling with a difficult subject. No interpretations or etymologies can affect mathematical precision; but it has been felt that an effort should be made to abandon the present inexact and unethical use of words, which throws the interpreter continually off the line of thought.

Many, of course, will still deprecate all attempts at logical correctness of expression and thought here or elsewhere in religion; yet this is indefensible in those who are not conscious of holding opinions which they fear to have detected. The logical results of principle, or of true thought of any kind, cannot ultimately be avoided; for conclusions are always involved in premisses, and the premisses of the future are the facts of the past and present. That any good man should fear to think clearly, and follow out his thought, is a result of faithless education. The most sketchy and pictorial of thinkers is still doomed to have his conclusions in the premisses around him, which he cannot get rid of. Every man, in a word, is either a logician with his full consent as a man, or ultimately a logician in spite of himself, as facts show themselves.

NOTE G.

προορίζω, κ. τ. λ.

The word προορίζω does not occur in the Septuagint, nor is there in the Hebrew Scripture any term that would correspond to it. The idea would perhaps have been premature, so long as the people of the old covenant were blind to the design of the future then 'hidden in God,' as to the 'gathering together of all in Christ.' The Jews regarded themselves not so much as 'first,' but as alone, in the plan of the Heavenly Mind.

We first meet with τὸ ὡρισμένον, 'the plan,' in S. Luke xxii. 22: 'The Son of Man goes forth (to die) *according to the plan*.' It was the Divine design in the Incarnation that, in taking our mortal flesh, the Son should bear the suffering of death for us and with us. The next occurrence therefore of the phrase is in S. Peter's account of the death of Christ, in his first sermon (*Acts* ii. 23): 'Jesus who was given forth (to die) in the planned counsel and foreknowledge of God . . . God has raised from death, because it could not conquer Him;'—the 'foreknowledge' here implying that Christ was of that Abrahamic race whom 'God *foreknew*' of all the nations for His special purposes (*Rom.* xi. 2; *Amos* iii. 2), the incarnate Sonship being all *planned* (*Rom.* i. 4). The

appointment of the risen Jesus to be the future Judge of mankind is therefore in like manner said to be part of this *plan* hidden in God's mind (*Acts* x. 42, and xvii. 31), and generally the arrangement of the nations of the earth with a view to the moral future (*Acts* xvii. 26) which would be brought by Christ. (The Apostle of the Gentiles almost regards his own career, at times, as involved in this sacred plan which he was to begin to carry out. *Rom.* i. 1; *Gal.* i. 15.)

The form προορίζω occurs in S. Paul only five times; twice in the Epistle to the Romans, twice in that to the 'Ephesians,' and once to the Corinthians. (It is found once, too, at a later date than S. Paul's Epistles, in the Acts (iv. 28), to describe also the position of the death of Christ in the plan of God, and to show the first believers that it was no disheartening event, but Divinely planned as to the fact, the dying, though so freely and therefore 'wickedly' accomplished, as to details, by human agents, 'Herod, Pilate, and the Jews.')

In each of the five places where S Paul uses προορίζω it will be seen, by turning to the passages in the 'Continuous Sense,' that he is referring to this 'plan' of Heaven, and the place of priority assigned to the Jews in that plan, which was 'their glory.'

1 *Cor.* ii. 7. 'We declare the wisdom of God which was hidden in mystery, which God previously *planned* for our glory, before the ages;' ('*our*,' for S. Paul was a Jew; and the compound προώρισε being required, to correspond with the πρὸ τῶν αἰώνιων which follows).

Eph. i. 5. 'Having previously *planned* us for adoption,' (*Rom.* ix. 4), the προορίσας being in connection with the πρὸ καταβολῆς κόσμου just before.

So also, verse 11, προορισθέντες κατὰ πρόθεσιν, and (verse 9) ἣν προέθετο ἐν αὐτῷ.

Rom. viii. 29, 30. προέγνω, as well as πρόθεσιν, precedes the προώρισε, fixing the meaning, whatever it be, to the Jews, the people whom προέγνω, (*Rom.* xi. 2, as before, and *Judith* ix. 6).

The entire scope of the Apostle in these places is safely appealed to. The word ὁρίζω would have probably sufficed to express the Gentile place in the plan of Heaven, and προορίζω that of the Jew; though the preposition might easily adapt

itself to the idea of the counsel itself (since all counsel is prior to action), as well as to the distinctions involved in the counsel, 'the Jew first, and afterwards the Gentile.'

It may perhaps be permitted to enquire as to the reason of God's choosing to assign privilege to Israel, and as to the position of Divine choice in relation to the Free Agency of man, in other cases as well as in this. The warning that man is not to 'reply against God,' (as the Jews were doing, *Rom.* ix. 19, 20), hinders not our asking, with the father of the faithful, 'shall not the Judge of all the earth do right?' (*Gen.* xviii. 25).

In considering what might be called the philosophy of 'choice,' we have first to distinguish the agent who chooses; and then the act, according to its subject-matter. Now the Supreme Agent, being perfect, chooses perfectly, and according to His own internal character. But the subject-matter of His choice may be the decision of a free agent; and, so far as any finite agent has been made by Him free, that decision is *à priori* a contingency. (See the *Analysis of Human Responsibility*, Sect. iv. p. 18, &c.)

There, of course, would be *ex vi termini* an antecedent possibility of the decision of a finite free agent being affirmative or negative And if so, it is conceivable that the decision of all finite agents, really free *quoad hoc*, might be negative as to all moral good, 'none righteous, no not one.' Such conception is facilitated, and the possibility enhanced by the consideration of the mutual action, and inter-dependence of such finite free agents, which would act as a limit on the freedom of each.

But the Supreme Governor of the moral world choosing to create moral agents with a certain finite freedom, provided as a Perfect Being that His moral world should not be finally a universal failure, through the possible failure of all finite wills, and so graduated the created freedom that there should be some moral agents less at liberty to err than others. The posterity of Abraham were such. All who have special grace are such. They are Divinely kept, and are in some nearness to God beyond others, having, indeed, in some sense a more 'perfect freedom,' because protected from invasions to which others lie open. The restriction to Israel, 'Ye shall not be as the nations,' 'ye shall

be a peculiar people,' 'holy to the Lord,' while limiting their freedom to evil enlarged their power for good. And this is the nature of all Divinely conferred privilege: it opens a more 'glorious liberty of the sons of God,' but is viewed by the world without as a 'bondage.'

The less restrained moral agent having once gone wrong, with less and less religion freely wanders at large, tends to a permanent failure of all good, and is ultimately 'fit for destruction,' becoming the object of moral displeasure, 'a vessel of wrath.' The privileged and gifted would however be more guilty if self-surrendered to evil. 'You only have I *known*,' saith the Lord, 'therefore will I punish you for your sins.'

We are told that one reason for this choosing of Israel from among the nations was to 'prepare the way of the Lord.' 'Of His own will begat He us by the word of truth that we should be a kind of firstfruits of His creatures' (*S. James* i. 1, 18). This is in harmony with what has now been said. In giving distinct positions to distinct classes of moral agents, regard was had to the moral government of all, and the securing finally the probation of those who are responsible. The grace which the Supreme chooses to give to some is never a substitute for their moral goodness, but a higher power for righteousness, and a sheltered sphere for some ulterior end amidst distinct influences of the Divine. Such is 'Election' in its relation to the Moral System—a bond between good in the creature and good in the Creator='Grace' from God. It was 'first of the Jews,' but afterwards 'not of the Jews only, but also of the Gentiles,' the κλητοὶ (*Rom.* ix. 24; comp. *S. Matt.* xxii. 14).

NOTE H.

'*Ecce Homo*,' *and* '*Enthusiasm of Humanity*.'

The book which so lately stirred the surface of the religious world among us, the *Ecce Homo*, claimed for the Gospel an exclusively ethical object, and asserted so as to startle most Christians an intensely human mission for our Blessed Lord. The surprise that was excited arose far more from the style than

the substance of the work, and more too from what it omitted than what it said. Comparatively little attention was attracted to the critique on Renan published shortly before in Paris, with the same title *Ecce Homo,* by M. de St. Semmera, though the style and terminology so strikingly resembled the English book. We have in M. de St. Semmera the same description of the position of the Baptist, and our Lord's inheriting his '*rôle*' as preacher of the 'kingdom to come;' the same idea of a 'religion of humanity,' and the 'conscience of man in direct relation with the Divine Father;' the same prominence of ἀγάπη as superior to all religious practices; the same marking of the 'prodigious personality of Jesus;' and the same statement that 'as Socrates founded philosophy, and Aristotle science, so Jesus a new religion;' and so on. But Parisian society was not ready for this, and in some sort England was.

The most remarkable feature however of the English work is its teaching that Christ's distinct object was to form a Society 'to foster morality;' unhappily it says, 'for no other purpose,' which seemed to most readers to clash altogether with the 'New Creation' of the future into which as Christians we have been baptized. But the point to which we are most to direct notice is the testimony it gives to the great human need which the Apostle to the Hebrews expresses as a 'High Priesthood,'—a lofty manhood 'taken from among men' to guide and aid us in things Divine. If, according to this eloquent writer, the *summum bonum* of the Gospel was 'Virtue existing in a Polity,' the 'Great Teacher' claimed for Himself a supreme place in that polity, and required in every member of it an 'individual enthusiasm for the good of the whole'—an enthusiasm which should in some sense supersede the necessity of any code of laws.

George Fox and his followers had said the same two centuries before. Mr. Hancock, the recent essayist on Quakerism, in much the same terms declares 'pure enthusiasm' to be the indwelling of the Spirit of God, and calls it the ideal motive of Quaker conduct. Making all allowance for this painful kind of phraseology, the Christian instructed by the Church feels that such teaching stands on the edge of the great truths and facts which he inherits.

Barclay's *Apology for the Quakers* contains, in a clear and somewhat orderly form, the ethical conceptions briefly expressed by *Ecce Homo*—(so much so, that Richard Baxter thought Popery, which has so much moral similarity to it in some points, must be at work in Quakerism; and Barclay indeed had been a Roman Catholic before he became a Quaker.) This 'enthusiasm of humanity,' for which the best and most earnest of such teachers so loudly call, is imperfectly, but really, what S. Paul represented to the Hebrews in his loftier spirit, and truly that which being our need, the Church possesses, in her Heavenly way. All that we have learned from the Apostle as to the 'Societies of Purity,' and the 'Supernatural life' they aimed to live, completes and responds to the yearnings of the moral nature in its best estate. If 'Perfection' should be our aim, the Priesthood of our Lord is found to be that which alone 'leads the sons of God to glory.'

Unhappily *Ecce Homo* in England became almost necessarily a battlefield of opinion, in consequence of its professedly postponing theological considerations. The orthodox naturally looked on it as an attempt to supersede the Christianity of the creeds by ideal moralism; and so it was soon denounced in other communities as well as our own. The Pope thought it necessary to place the work in the 'Index.' But it is for all this a great testimony against that notional system which so long had pervaded large sections of the religious world; and 'thou art not far from the kingdom of God' is the chastened feeling with which as Churchmen we turn its pages. The Quaker theology, though not the ethics, seems, at the distant view of it, to be most remote from the religion of the Creeds and Sacraments; but when men have reached the extremest point, there is a reaction.

It was a mistake in the *Ecce Homo* to separate the moral and the theological, since both are true; and the great questions of moral being are closely involved in the just relations between the human and the Divine.

NOTE I.

τελείωσις.

The following interesting hints are from the Rev. N. Liberty (King's Coll., London) :—

The phrase used in the Old Testament to denote consecration to the priestly office is מִלֵּא יָד to 'fill the hand.'

'Nata locutio inde, quod tradendo certas partes sacrificiorum in manus sacerdotum immitterentur solenniter in possessionem muneris sacrificandi, in eoque plenissime confirmarentur.' (*J. Buxtorf.*)

The rite referred to is described in *Exod.* xxix. 24, *Lev.* viii. 27.

The expression מִלֵּא יָד is represented in the LXX by the words πλήθειν or ἐμπλήθειν τὴν χεῖρα, as in *Ezek.* xliii. 26; *Exod.* xxviii. 41;—πληροῦν τὴν χεῖρα, *Exod.* xxxii. 29; *Judges* xvii. 5, 12; 1 *Kings* xiii. 33; 2 *Chron.* xiii. 9, xxix. 31;—τελειοῦν τὴν χεῖρα, *Exod.* xxix. 9, 33, 35; *Lev.* viii. 33, xvi. 32; *Num.* iii. 3; or by the single word τελειοῦν, *Lev.* xxi. 10.

מִלֻּאִים (consecration) is τελείωσις in every instance.

Our Saviour Christ is εἰς τὸν αἰῶνα τετελειωμένος (*Heb.* vii. 28). His priestly hand being filled with a sacrifice of eternal efficacy, even His own slain humanity (*Rev.* v. 6; see also *S. Luke* xiii. 32).

He so gives His Body and His Blood to us, that by the hands of the ministers of His Covenant He blesses and sanctifies (*S. John* xvii. 18, 20). And thus their hands too are 'filled continually' for the sacerdotal functions of His Church; for by one offering τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους (*Heb.* x. 14.)

It is interesting to observe that the significant rite above mentioned passed on also into the Christian ceremonial; καὶ μετὰ τὴν προσευχὴν εἷς τῶν ἐπισκόπων ἀναφέρετο τὴν θυσίαν ἐπὶ τῶν χειρῶν τοῦ χειροτονηθέντος (*Const. Apost.* viii. 5, in the consecration of a Bishop).

The same thing is done in the ordering of a Priest according to the Constantinopolitan rite.

Cotelerius seems to refer to the 'Concelebration' of the

Western Pontificals, as being something of this kind. Possibly a trace of it appears in the 'traditio instrumentorum Eucharistiæ.'—N. L.

The great difficulty of rendering the continuous sense of some parts of the Epistle to the Hebrews, and the manifold imperfections of the present attempt, naturally lead to the welcoming of such assistance as the writer of these thoughtful references has given. Some step has been made, it is hoped, towards better exegesis; and others may advance more distinctly in determining the difficult meaning of a Greek version, the original Hebrew of which is not to be had.

It has been suggested, that even in the Epistle which preceded that to the Hebrews there are phrases which a Jewish Church, like Philippi, would interpret sacrificially, the Apostle seeming to hover over the sacred feeling in such words as ἐναρξάμενος and ἐπιτελέσει (*Philip.* i. 6), and σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ κ.τ.λ. (*Philip.* ii. 17).

See also the frequently-noted *Rom.* xv. 16.

NOTE J.

ὁ Θεὸς Σωτήρ.

In the later writings of S. Paul, the Deity of Christ is very prominently connected with the fact of our salvation by Him. The word 'Saviour' was indeed a usual title of the Divine Being (*S. Luke* i. 47, 68, 69), and it is very significant that it is not easy at times to say whether the title 'God our Saviour' applies to the Divine Father or to the Son. Thus in the Epistle to Titus it seems to refer (i. 3, ii. 13, iii. 6) to the Second Person of the Divine Trinity; and in the First Epistle to Timothy (i. 1, ii. 3, 5, iv. 10, &c.) it may include both the Father and the Son. Not that this was peculiar to S. Paul, as a reference to *S. Jude* i. 25 will show; but it is most prevalent in him, and in writing to the Hebrews the tone strikes us throughout. The Divine dignity of the Son is not less dwelt on than His human Priesthood.

The peril of resisting this Divine dignity was from the first felt in all the Church, and finds its ultimate expression in the solemn sentence recorded by the historian at the close of the Nicene Creed:—*τοὺς δὲ λέγοντας ἦν πότε ὅτε οὐκ ἦν, καὶ πρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι, ἢ τρεπτὸν, ἢ ἀλλοιωτὸν τὸν Υἱὸν τοῦ Θεοῦ, τούτους ἀναθεμάτιζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.* This has never been 'withdrawn' in any sense. It has been practically renewed in various forms by Council after Council from age to age. It is a warning mercifully lifted up before all men, that none may sin against 'the Lord that bought them' through inadvertence or ignorance. Looking thoughtfully at, and weighing its terms, (which are not taken from the creed), we here find a sentence pronounced by the Church to include if possible every form of real Arianism,—though not used (as some have erroneously supposed) as part of the Nicene formula. There is a difference between the Church's authoritative judgments and the utterances of individual faith—the former having our submission, the latter being consciously our own.

It is a misconception of course of the crudest kind which would confound an ecclesiastical anathema with personal malediction, or regard the grave acknowledgment of a law as the vindictiveness of the subject. Thus in the Hymn ascribed to S. Athanasius, the Scripture statement is recognized, that believers 'go into life everlasting,' and unbelievers 'into everlasting fire,' which are our Lord's words; not the expression of our animosity against the guilty, but a declaration of a fact which we believe on Christ's authority. The Nicene Creed implies the same in its additional clauses, when it assigns 'everlasting life' to some; the alternative being plain, as Bishop Cosin points out. Neither the Creed nor the *Quicunque Vult* has an 'anathema' incorporated in it, for us to pronounce; but each recognizes the facts of our Religion, the eternal life, and the second death, which follow the Judgment of quick and dead.

NOTE K.

Χριστιανός.

THE word 'Christian' seems to have been the title given by the world to the followers of our Lord. It only occurs three times in the New Testament; first, as the name which men gave to the 'disciples' at Antioch (*Acts* xi. 26); then as the designation of them by the heathen king Agrippa (*Acts* xxvi. 28), in reply to whom S. Paul seems to have avoided the term. Certainly it nowhere occurs in S. Paul's writings. The third instance is that in which S. Peter applies it to martyrs (1 *S. Pet.* iv. 16). It would seem, too, that the heathen had no other name for the believers in the Gospel. Suetonius (*Claud.* 25) has 'impulsore Chresto;' Tacitus (*Ann.* xv. 44) has 'vulgus Christianos appellabat.' Pliny uses it several times (Lib. x. Ep. xcvii.). Christians as a body were from the day of Pentecost, and for the whole first century, known as 'The Church,'—the Lord's own name for them: κλητοὶ being the Gentiles (*S. Matt.* xx. 16), and ἅγιοι the Jewish members. The words πιστοὶ and ἐκλεκτοὶ, though at first of a restricted use, the former for Gentiles and the latter for Jews, became gradually titles of all the *fideles*, or 'faithful in Christ Jesus.'

The character of 'disciple of Christ' is universal to all His followers; though among them, as already pointed out, there is diversity of privileges and gifts; the Apostolate being above all, and including Priesthood in itself, just as the special 'messenger' of the Lord, the 'Priest,' is described (*Malachi* ii. 7) as מַלְאַךְ and כֹּהֵן. See also *Heb.* iii. 1, and Lect. VII. p. 239.

30°
50°
35°
Latium
ROMA
Tres Tabernae
Appii Forum
Tarracina
Formiae
Capua
Puteoli
Neapolis
Paestum
Lucania
Bruttia
MARE TYRRHENUM
Consentia
Panormus
Messana
Rhegium
Syracusae
Melita
ITALIA
SICILIA
EUXINUS
Sinope
Heraclea Pontica
Paphlagonia
Tibarenia
Amasia
Gangra
Halys fl.
Pontus
Comana
Tavia
Iuliopolis
Sangarius
Ancyra
Galatia
Pessinus
Aspona
Caesarea
Argaeus
Cappadocia
Synnada
Antiochia
Tyriaeum
Nazianzus
Tyana
Iconium
Lystra
Derbe
Isauria
Pisidia
Pamphylia
Perga
Side
Selucia
Cilicia
Aegaeastia
Tarsus
Mallus
Issus
Alexandria
Beroea
Antiochia
Seleucia
Apamea
Laodicea
Epiphania
Emesa
Salamis
Soli
Cimin
Aradus
Paphus
Amathus
Tripolis
Phoenicia
Berytus
Damascus
Sidon
Paneas
Tyrus
Tiberias
Ptolemais
Caesarea
Gerasa
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